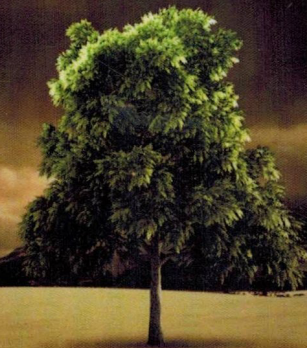


The
Precise Verdicts
Regarding the
Deviant
Methodologies

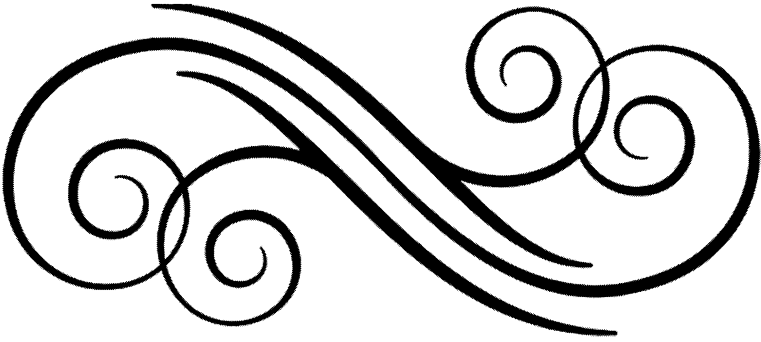
الفتاوى الجلية
عن
المتاخر الدعوية



من إجابات
فضيلة الشيخ العلامة
أحمد بن يحيى النجدي

al-'Allāmah Aḥmad Ibn Yaḥyā al-Najmī (d.1429H)

The
Precise
Verdicts
Regarding
Deviant
Methodologies



The *Muftī* of Jīzān, al-‘Allāmah
Aḥmad Ibn Yaḥyā al-Najmī (d.1429H)

Translation by Abu Abdillah Hasan as-Somali

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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلوة والسلام على رسول الله وعلى آله وصحبه وبعد
 فقد اطلعت على الأسئلة والاجوبة الخاصة بالمسائل الدعوية المستوردة
 التي خلقت الحق بالباطل والسنة بالبدعة وفشتت على كثير من الشباب
 وخلطت عليهم الأمور والبسمة فتنة كانوا في غنى عنها
 وقد تشبه بعض الشباب لهذا اللبس والتغبيش كافي ولو الاستيضاح
 مما يجري على الساجه من خلال تلك الاسئلة التي حصلت في ظروف مختلفة
 أشار إليها الكاتب في أول مقدمته فجمعها الشيخ حسن بن محمد منصور
 دغيري جازال الله خيرا بعرضها لبعض الناس في كتيب وتقم بها
 الفائدة وقد استأذن قبل أن يخطو الخطوة فأذن له فجمعها
 وتخرجه ما ورد فيها من آيات أو أحاديث راجيا من الله أن يعينها ^{والنيل من سبغ المعلمين} النفع
 ويحقق من خلالها الفائدة المتوخى من شبهة أو تزوير حقيقة أو تشويه
 ولست أدعي بذلك الكمال فما الكمال إلا لله وما العبرة إلا بالانبياء
 ومن لازم البشرية النقص والرجوع من الغاري دعوة صالحة لي
 وبجانبها وكاتبها وصلاح الله على نبيها محمد وعلى آله وصحبه وسلم

تسليما كثيرا كتبه أحمد بن يحيى الجعفي ١٤١٤ هـ

Shaykh Ahmad's Handwritten Introduction

All praise is due to Allāh; and peace and blessings upon the Messenger of Allāh, his family and his companions. To proceed:

I have read these questions and answers that specifically address the call of these foreign methodologies, which have mixed truth with falsehood, and *Sunnah* with innovation. These calls have deceived many of the youth and confused them about matters. They have engulfed them in turmoil and tribulation, and they were in no need of any of this.

Some of the youth noticed this deception and trickery and so they attempted to get clarity about what was taking place at the time through these questions, which were posed in different settings, as pointed out in the introduction of the person who has written this book.

The one who has compiled these questions and answers and collected them together so that they can be disseminated as a book and so that others can benefit from them is Shaykh Ḥasan Ibn Muḥammad Ibn Maṣṣūr al-Daghrīrī.¹

He sought permission from me before he took his first step. I gave him permission to compile them together and to reference any verses and *aḥādīth*, and to add some commentary in a few places, hoping from Allāh that they will bring benefit, clarify the doubts, remove the confusion and solidify some facts.

With this, I do not claim perfection as perfection is only for Allāh and infallibility is only for His Prophets, and an inescapable characteristic of all humans is deficiency.

¹ [TN]: The Shaykh – *سَيِّدُ الدِّينِ قَسْرَاط* – has a number of beneficial footnotes in the original Arabic text of this book. However, I have only added a selection of these footnotes and commentary, attempting to simplify this work as much as possible for the English reader.

It is hoped that the reader will supplicate for me and likewise for the one who compiled and wrote this with a righteous supplication.

May abundant peace and blessings be upon our Prophet, Muḥammad, his family and companions.

13/9/1419H (Corresponding to 31/12/1998CE)

❦ ❦ ❦ ❦ ❦

Verdicts

[Q.1]: We request from your eminence that you would be gracious enough to provide us with a biographical account of yourself.

[A.1]: All praise is due to Allāh and abundant peace and blessings upon the Messenger of Allāh, his family and his companions. To proceed:

I am your brother, Aḥmad Ibn Yahya Ibn Muḥammad Ibn Shabīr al-Najmī. I was born in the village of al-Najāmiyyah and my birth was at end of the year 1346H. I learned the [whole of] the *Qurʾān* three times at the local schools before the arrival of our Shaykh, ‘Abdullah Ibn Muḥammad al-Qarʾawī.

After the arrival of the Shaykh (رَحْمَةُ اللَّهِ) and the establishment of *al-Madrasah al-Salafiyyah* in Ṣāmiṭah in the year 1359 I visited this school a number of times; however, I did not continue to do so. Then at the beginning of the year 1360, in the month of *Ṣafar* to be exact, I joined *al-Madrasah al-Salafiyyah*, which was established by our noble Shaykh, the renowned caller to Allāh. It was by way of him that Allāh rescued a nation in the town of Jīzān and bestowed upon them His mercy, as He brought them from polytheism to Islamic monotheism, from ignorance to knowledge and from sin and innovation to righteousness and faith.

All praise is due to Allāh, I continued to study in the school of the Shaykh and in the year 1365 I was appointed by way of the Shaykh [as a teacher] at [the school] *al-Madrasah al-Najāmiyyah* and in the mosque that was next to my house, where I would teach. I would also teach at *al-Madrasah al-Salafiyyah*.

Then in the year 1367H I was officially made a teacher in the same school. In the year 1372H, I was appointed as an Imām and teacher in the *Masjid Abū Subaylah* in al-‘Āriḍah. I remained in this city for two years and I would go and come. After this the educational institute was opened in Ṣāmiṭah at the beginning of the year 1374H and I was appointed there

as a teacher along with Shaykh Ḥāfiẓ [al-Ḥakamī] (d.1377H), Nāṣir Khalūfah and others.

I taught at this institute for a period of 10 years and I resigned in the year 3/II/1384. At that time I had a desire to join the Islamic University as a teacher due to the presence of Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (d.1420H), the renowned scholar of *ḥadīth*, and Shaykh ‘Abd al-‘Azīz Ibn Bāz (d.1420H) who was the acting head of the Islamic University. So I desired to join them at the University and take knowledge from them. This is something I aspired to do but Allāh did not will this to happen.

I attempted to join the University; however, this was not decreed for me so I joined the centre for propagation and direction where I was appointed as a teacher and religious guide in Ṣāmitah, al-Mawsim, al-Musāraḥah and Abū ‘Arīsh.

So I remained in this region for approximately three years travelling from place to place, with the task of admonishing and advising the people. The frequent travelling became difficult and burdensome, which resulted in me putting forth a request to return to the educational institutes once again as a teacher. All praise is due to Allāh, a decision was made for me to return to the educational institutes as a teacher. At the beginning of the year I could not get a position at the institute in Ṣāmitah and I was appointed at the centre in Jizān. That is where I remained for the school year of 1387H to 1388H. At the end of the academic year I returned to the institute in Ṣāmitah for the second time and that is where I remained until I retired in 1410H.

After this – and all praise is due to Allāh – I did not stop teaching rather I continued to teach through classes that were held in the mosques. I ask Allāh to grant me and you a good ending.

[Q.2]: What is meant by the word methodology (*manhaj*)?

[A.2]: *Al-Manhaj* (methodology) is the path that the student of knowledge traverses in calling to Allāh; this is the intent.

[Q.3]: What is *Salafiyyah* and who is their leader?

[A.3]: *Al-Salafiyyah* is an ascription to the *Salaf*. The *Salaf* are the companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and their students from the virtuous three generations and those that followed them. This is *al-Salafiyyah*.

Ascription to *Salafiyyah* means to ascribe and adhere to that which the companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) were upon and to follow the path of the people of *ḥadīth*. The people of *ḥadīth* are those who adhere to the *Salafi* methodology and walk upon it.

Salafiyyah is the correct belief concerning the names and attributes of Allāh. It is the correct belief concerning the Divine Decree and it is the correct belief regarding the companions of the Messenger of Allāh, and so forth.

The *Salaf* believe in Allāh (عَزَّوَجَلَّ) and they believe in His beautiful names and perfect attributes with which He described Himself and with which His Messenger described Him. They believe in His names and attributes in the fashion that is befitting to His Majesty (تَبَارَكَ وَتَعَالَى) without distortion (*tahrīf*), without denial (*ta'īl*), without figurative interpretation (*ta'wīl*), without saying how they are (*takyīf*) and without making any resemblance with the creation (*tamthīl*).

They believe in the Divine Decree, the good of it and the bad of it and that the servant's faith is not complete until he believes in the divine preordainment that Allāh has decreed for His Servants. Allāh (عَزَّوَجَلَّ) said,

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝١٩ ﴾

“We have created everything with a divine pre-ordainment.” [Sūrah al-Qamar 54:49]

As for the correct belief in the companions, then this means to believe that it is obligatory to be pleased with the companions of the Messenger of Allāh (صلى الله عليه وعلى آله وسلم), that all of them are trustworthy (*‘Udūl*) and that they are the best of nations and the best of generations.

The belief that each and every one of the companions of the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) is trustworthy is contrary to the false belief held by the *Shī‘ah* and the *Khawārij* who declare the companions of the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) to be disbelievers and do not recognize their rights.

Furthermore, *Salafiyyah* has no leader other than the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) as the Messenger of Allāh is the Imām of *Salafiyyah* and their example; and the companions of the Messenger of Allāh are also an example for them.

The foundation for this and its basis is the saying of the Messenger of Allāh (صلى الله عليه وعلى آله وسلم),

“The Jews split into seventy-one sects, the Christians split into seventy-two sects and this nation will split into seventy-three sects all of them will be in the fire except one.” They asked, ‘Who are they (i.e. the saved group), O Messenger of Allāh?’

He, (صلى الله عليه وعلى آله وسلم) said,

“They are those who are upon that which I and my companions are upon.”¹

¹ Ḥasan: Related by Abū Dāwūd (4/115), al-Tirmidhī (no. 2641) and others. It was authenticated by al-Albānī in *Saḥīḥ Sunan al-Tirmidhī* (no. 2641).

And likewise his saying as found in the *ḥadīth* narrated by al-‘Irbāḍ Ibn Sāriyah (رَضِيَ اللَّهُ عَنْهُ) who described the sermon of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and mentioned that the Prophet advised them at the close of the sermon with the fear of Allāh.

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“I advise you to fear Allāh and to listen and obey (the Muslim ruler), even if an Ethiopian slave was to rule over you.”

Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded that his *Sunnah* and the *Sunnah* of the rightly guided Caliphs be followed, and he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Cling to my *Sunnah* and the *Sunnah* of the rightly guided Caliphs after me, bite onto it with your molar teeth. Beware of newly invented matters (in the religion), for verily every newly invented matter (in the religion) is an innovation and all innovation is misguidance.”¹

[Q.4]: Is there a *Salafiyyah Qadimah* (*Salafiyyah* of old) and *Salafiyyah Jadidah* (a *Salafiyyah* of new), or is there only one *Salafiyyah*?

[A.4]: There is only one *Salafiyyah*. The one who claims that there exists an old version of *Salafiyyah* and a new version of *Salafiyyah* has surely lied. If we analyze and contemplate over the belief of the *Salaf* from the era of the companions all the way until our time today, we find it to be one belief, and they never differed concerning this.

Even though they may have differed in the subsidiary issues, which are not from the fundamentals of the religion or the matters of belief. For verily they did disagree regarding the subsidiary affairs. However, they

¹ **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 2676) It was authenticated by al-Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 2830).

would not disparage one another as result of this type of contention in the subsidiary matters. This was the way of the companions, may Allāh (سُبْحَانَكَ وَبِحَمْدِكَ) be pleased with them all.

As for the matters of belief, then they were upon one way from the time of the companions up until this very moment.

[Q.5]: Is it from the methodology of the *Salaf* to mention the good and bad points when in the process of advising or not?

[A.5]: This is not from the methodology of the *Salaf*. No one has stated this and this statement has only appeared in our times. This has been said by the members of the Muslim Brotherhood and their followers. They say that it is incumbent to mention the good along with the bad [when criticizing someone]. This is false and has no basis of truth. It has no basis in the Book, no basis in the *Sunnah* and none of the companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) acted upon this principle nor anyone else from the rightly guided predecessors.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), as is well known, when Fāṭimah Bint Qays consulted him about [a marriage proposal] spoke concerning Mu'āwiyah and Abū Jahm saying,

“As for Mu'āwiyah then he is destitute and has no wealth, and as for Abū Jahm then he beats the women.”¹

The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) did not mention any of their good qualities.

If we wanted to review these evidences in detail then we can find them highlighted in the book² compiled by the noble *Salafi* Shaykh, Rabī' Ibn

¹ Related by Muslim (no. 1480).

² The book that the Shaykh is referring to is *Manhaj Ahl al-Sunnah wa al-Jamā'ah fi Naqd al-Rijāl wa al-Kutub wa al-Tawā'if* (The Methodology of Ahl al-Sunnah In Criticizing Individuals, Books and Groups), (p. 55 onwards).

Hādī al-Madkhalī (رحمته الله)، along with the refutation of those people who promote the methodology of *al-Muwāzanāt*.

[Q.6]: What is your position about those who say that it is unbefitting for the scholars to refute one another during these times, as this strengthens and empowers the enemies and splits the ranks?

[A.6]: This is a false and erroneous statement and a loathsome claim. The intent behind this is to obliterate the enjoinder of the good and forbiddance of evil and the objective of this is to terminate the clarification of the truth.

The root of this was Ḥasan al-Bannā – may Allāh pardon us and him – he said, “Verily the Muslims are one as all of them are Muslims. Their *Qiblah* is one, their *Qur’ān* is one and their Prophet is one. Therefore no distinction should be made between them.”¹

For this reason he would gather the *Salafī*, the *Ṣūfī*, the *Shī‘ī* and the *Mu‘tazilī* and he would say, “All of them are Muslims.” This is based upon the principle that he invented, “We cooperate upon that which we agree and we pardon one another on that which we differ.”

This principle is a false principle, which has been refuted by the scholars and they have clarified its flaws and incorrectness.²

[Q.7]: Is criticising the rulers publicly upon the pulpit found in the Book or the *Sunnah*?

[A.7]: In reality, criticising the rulers publically from the pulpit is an innovated practice and not from the foundations of the *Sunnah* as the Prophet (صلى الله عليه وسلم) said,

¹ Words similar to this were narrated by ‘Umar al-Tilmasānī, who was the general guide for the Muslim Brotherhood, in his book entitled *Ḥasan al-Bannā al-Qā‘id al-Mulham al-Mawhūb* (p. 78).

² The like of Shaykh Ṣāliḥ al-Fawzān in his book, *al-Irshād Ilā Ṣaḥīḥ al-Itiqād* (p. 7).

“Whoever has a ruler appointed over them and sees them indulging in an act involving disobedience to Allāh, they should dislike this act, but they should not withdraw themselves from his obedience.”¹

This is what was stated by the Prophet of guidance (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). Therefore, it is impermissible to openly rebuke the rulers from the pulpit because the harms that result from this are greater than any benefit.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) ordered that sincere advice be offered to all Muslims in general and also specifically the rulers. He (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said as comes in the *ḥadīth* of Tamīm al-Dārī (رَضِيَ اللهُ عَنْهُ),

“The religion is sincere advice.” We said, ‘To whom, O Messenger of Allāh?’ He said, “To Allāh, His Book, His Messenger, to the rulers of the Muslims, and the common folk.”²

But in what fashion should this advice to the Muslim leaders be delivered and in what manner? It is necessary to deliver this advice in private in a manner that is more likely for the ruler to accept it.

This is the foundation. Usāmah Ibn Zayd (رَضِيَ اللهُ عَنْهُ) said when it was said to him, “Why do you not speak with ‘Uthmān.?” He responded, “Do you think that I have not spoken to him just because I did not allow you to hear?”³

Thus, this is the foundation that is established in the *Sunnah*. So whoever stands on the pulpit and says, “This is a message to King so and so” or “A

¹ Related by Muslim (no. 1855).

² Related by Muslim (no. 55).

³ Related by al-Bukhārī (no. 3267) and Muslim (no. 2989).

letter to minister so and so” is clearly mistaken. If they were to witness some evil, then it is obligatory to send this advice secretly.

If it is accepted, then he should praise Allāh (سُبْحَانَكَ وَبِحَمْدِكَ) for this. If it is not accepted, then he should understand that his responsibility has been fulfilled and there is no blame upon him after that.

[Q.8]: Some of the students of knowledge direct their criticism at a group from amongst the callers to Allāh who have erred pertaining to affairs of *manhaj* (methodology). Is this to be deemed to be backbiting or not?

[A.8]: It is mandatory that calling to Allāh (*da'wah*) be upon the methodology that was defined by Allāh (سُبْحَانَكَ وَبِحَمْدِكَ) for His Prophets as He said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ﴾

“And verily, We have sent amongst every nation (*Ummah*) a Messenger proclaiming, “Worship Allāh Alone, and avoid all false deities (*Tāghūt*).” Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied the truth.” [Sūrah al-Naḥl 16:36]

He set and established this methodology for His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), Muḥammad who is the seal of the Messengers, He said,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ ﴾

﴿ ١٠٨ ﴾ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Say (O Muḥammad), “This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me (also must invite others to Allāh) with sure knowledge. And Glorified and Exalted be Allāh (above all that they associate as partners with Him). And I am not of the polytheists (*mushrikūn*).” [Sūrah Yūsuf 12:108]

So whoever comes with a methodology that opposes the methodology of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and a way conflicting to the way of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then it is obligatory upon the scholars to clarify these errors and to clarify these mistakes and observations.

Whoever does not clarify these mistakes and they have knowledge of this is a sinner - O Allāh - unless this was clarified sufficiently by an adequate number of people.

As this is something that is a communal obligation. If some of the people fulfill this obligation, then the others are relinquished of this task. If the individual clarifying these affairs requires support and aid, then it is obligatory for everyone to support and assist him.

Whoever claims that it is impermissible to speak about these individuals who adopt a methodology that opposes the methodology of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and invent a way that is contrary to his way, whoever claims this is certainly a liar.

He intends by this to efface the enjoiment of the good and the forbiddance of evil, the clarification of the truth and cooperation upon righteousness and piety.

If he does not intend this but he is blindly following one who did and he has been fooled and deceived by him, then it is incumbent that he returns to the truth. He must abandon his statement that it is impermissible to criticize those who have erred in their methodology or in the way they give *da'wah*, for which there is a legislated path.

[Q.9]: What is your opinion regarding some of the brothers who describe the following books: *al-Quṭubīyah hiya al-Fitnah Fa'rifūhā* authored by the noble Shaykh, Abū 'Abdullāh Ibn Ibrāhīm Sulṭān al-'Adanī, *Madārik al-Naẓr Fī al-Siyāsah Bayna al-Taṭbīqāt al-Shar'iyyah wa al-Infī'ālāt al-Ḥamāsiyyah* authored by the noble Shaykh, 'Abd al-Mālik Ibn Aḥmad Ibn al-Mubārak al-Ramaḍānī al-Jazā'irī¹ and the book *al-Irhāb wa Athārahu 'alā al-Afrād wa al-Umam* authored by the noble Shaykh, Zayd Ibn Muḥammad Ibn Hādī al-Madkhalī, as books of fitnah (trial, tribulation) and books that violate the honor of the scholars and the callers?

[A.9]: As for the people that make this statement, then their speech is false and incorrect. Rather, these books point out errors that have been made and it is obligatory upon everyone to highlight these errors and warn against them. It is not possible for us to warn against these errors unless we read these books that refute them, whether it be these books specifically or others. So the ones who say this then their statement is false and they are lying with this claim.

[Q.10]: What is your advice - O Shaykh - to those who burn these books, meaning *al-Quṭubīyah*, *Madārik al-Naẓr* and *al-Irhāb* based upon their previous allegations?

¹ Shaykh 'Ubayd al-Jābirī (رحمته الله) said, “'Abd al-Mālik al-Ramaḍānī has begun to make mistakes, confuse things and (speak) recklessly...We do not advise with him, may Allāh bless you, as he is from the followers of al-Ḥalabī. As for his older books, then it allowed for the students of knowledge to benefit from them, especially his refutation against the *Khawārij*, like the book *Madārik al-Naẓr*. That is ok.”

[A.10]: The burning of books that clarify the truth and command that it be followed, and refute falsehood and command that it be abandoned. Whoever does this, then verily he is considered to be amongst those who hinder from the path of Allāh (عَرَضَ). Allāh will ask him about this act when he stands before Him naked without anything except the good or evil he put forth.

Indeed this behavior is from the actions of the liars, and from the practices of those who are misguided.

Does he hold these books to be like *Shams al-Ma'ārif* and other books of magic and witchery? No, [these books being asked about are nothing like them]. This is definitely a false statement, a false claim and a false allegation.

It is imperative for the one who said this to fear Allāh, and he should know that with these type of actions he has hindered people from the path of Allāh (سَبَّحَانَهُ وَتَعَالَى) and that he is considered to be from those that spread corruption throughout the Earth. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾

“And do not commit mischief upon the earth, after it has been set in order.” [Sūrah al-A'rāf 7:56]

﴿إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾

“Allāh likes not those who spread corruption.”

[Sūrah al-Qaṣaṣ 28:77]

[Q.11]: Some of the youth deny the authenticity of the clarification which was issued concerning the mistakes of Salmān al-'Awdah and Safar al-Ḥawālī, and they say that it did not genuinely emanate from the

Committee of Major Scholars but rather it was fabricated and ascribed to them by the government. Is this claim correct or is it contrary to that?

[A.11]: These false claims are dictated to the *ḥizbiyyīn* (partisans) by their heads, as if this was not the case then it is within their capability to go to Shaykh ‘Abd al-‘Azīz Ibn Bāz (d.1420H) and ask him concerning this or they could write to some of the Committee of Major Scholars.

It [should also be understood] that these partisans desire to attack this country and [portray] that this country seeks to imprison the scholars without them committing any offence that warrants this. Whoever alleges this has lied.

This country - and all praise is due to Allāh - is a just and fair nation. They did not imprison them solely on account of what was conveyed to them. This occurred after the Committee of Major Scholars presented to them [their mistakes], debated them and requested that they recant from this behavior but they refused. It was at this stage that the Committee of Major Scholars decided that they should be apprehended, retained and prevented them from speaking, protecting the wider society. This is the wording of the clarification.

So those who say this, then it is clear that their speech comprises of an attack of this country and an attack on the Committee of Major Scholars. By Allāh, it is not allowed for them to do this, rather it is something that is forbidden.

If this was fabricated on the Committee of Major Scholars, then it is not possible that they would remain silent about this, bearing in mind that it was issued by Shaykh ‘Abd al-‘Azīz Ibn Bāz with his stamp upon it, and he conveyed this decision on behalf of all of the members of the Committee of Major Scholars to the Ministry of Interior Affairs.

[Q.12]: What is your opinion regarding the one who says, “I do not acknowledge the aforementioned clarification?”

[A.12]: The one who says, “I do not acknowledge this clarification,” then that which his speech entails is that he does not recognize this country and he does not recognize the Committee of Major Scholars. It is befitting that the like of this person - if they are known - be disciplined and punished because he is a caller to misguidance.

[Q.13]: There exist amongst the youth those who call the *Salafī* youth from the students of Shaykh Rabī Ibn Hādī al-Madkhalī and Shaykh Ṣāliḥ Ibn Sa’d al-Suḥaymī bootlickers (*zalafiyīn*) and they say that they are not *Salafiyīn*. What is the ruling regarding these individuals in light of the Islamic legislation?

[A.13]: This defamation that is specifically aimed towards the *Salafiyīn* is a sign of their malevolence. This is because they have directed their attacks, enmity and plots at the *Salafiyīn* who establish *Tawḥīd* whilst they align themselves with and cooperate with all of the innovating parties, even the *Rāfiḍah*.

So this action of theirs is erroneous and it is forbidden for them to behave in this way. This statement of theirs is false. In reality bootlicking is the partisanship they adopt and believe in, and the manner in which they follow the statements of their figureheads.

[Q.14]: Some of the youth feel uncomfortable to say, “I am *Salafī*.” What is your advice to someone like this?

[A.14]: Why does he feel uncomfortable? Does he see that the ascription to *Salafiyah* is debasing? Is it not an ascription to the companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and their followers from among the scholars, *fuqahā’*, *muhaddithūn* and the *mufasssīrūn*, those who have sound creed, in every era and every place, and follow the truth from the Book of Allāh and the authentic *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) with the understanding of the *al-Salaf al-Ṣāliḥ*?

Is an ascription to these individuals degrading in order for him to feel uncomfortable? To Allāh we belong and to Him we shall return. If someone was to adhere to the methodology of the *Salaf*, follow it and say, 'I am *Salafī*,' then this person – If Allāh wills – we have good hopes for him. However, if he feels uncomfortable with this ascription, then it is possible that he might be punished on account of this discomfort.

[Q.15]: Are the Islamic sects such as the *Rāfiḍah*, *Mu'tazilah* and *Ṣūfiyyah* found within the organization of the Muslim Brotherhood or is it a purely *Sunnī* organization?

[A.15]: They themselves acknowledge this and likewise some of those who have abandoned them acknowledge this, to the extent that even Muḥammad Surūr who was with them for ten years criticizes them for this, saying, "A group like this where you find the *Salafī*, the *Ṣūfī*, the *Mu'tazilī*, and this one and that one all gathered together, there is no hope of success for a group such as this,"¹ or words to this effect.

There is no doubt concerning this as this is something well known about them, and their heads admit this. This is because they say that all of these sects are Muslims, so they gather all of the different groups of variant creeds and affiliations. What is the underlying reason behind all of this?

The underlying reason is that the Muslim Brotherhood seeks to increase their numbers when voting in Parliament, where leadership depends on who achieves the most votes, regardless of whether it is by parties or individual representatives. This is their goal.

To Allāh we belong and to Him we shall return.

[Q.16]: Is the methodology of the Muslim Brotherhood one and the same in calling to Allāh or does it vary from land to land?

¹ This is a summary of what he said in an article that was published in the magazine *Majallah al-Sunnah*, the 27th issue, 1413H.

[A.16]: The methodology of the Muslim Brotherhood is the same in every country up until the present day. I currently have a treatise in my possession that was written by one of Yemenis who was with the Brotherhood for seven years and then abandoned them when he saw their mistakes and grave errors.

[Q.17]: Is participating in parliamentary elections a legislated means to aid the religion or not?

[A.17]: No.

[Q.18]: What is the opinion of your eminence regarding the one who says that it is now compulsory for us to strive and dedicate our efforts to establishing a rightly guided Caliphate? Is this course correct or is it erroneous?

[A.18]: This orientation is erroneous, one hundred percent, as what did Allāh (سُبْحَانَهُ وَتَعَالَى) say to His Prophets?

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ۖ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ
فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴾ ﴿٣٦﴾

“And verily, We have sent among every nation (*Ummah*) a Messenger proclaiming, “Worship Allāh Alone, and avoid all false deities (*Tāghūt*).” Then of them were some whom Allāh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied the truth.” [Sūrah al-Nahl 16:36]

He commanded them to call the people to worship Allāh, alone without any partners. Similarly, the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and his companions (رَضِيَ اللهُ عَنْهُمْ), and all of his followers in every time and place, called to *Tawhīd* and to the foundation the religion is built upon.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) sent Mu‘ādh Ibn Jabal to Yemen what did he say to him? He said,

“Call to them to the testification that none has the right to be worshipped (in truth) except Allāh and that Muḥammad is the Messenger of Allāh. If they obey you in that, then inform them that Allāh has made it compulsory for them to pray five times in a day and night...”¹

Allāh ordered that the call be to worship Allāh alone without any partners (*Tawhīd*) and to the foundations of the religion. And the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) ordered that the call be to worship Allāh alone without any partners and to the foundations of the religion.

Therefore, if we were to say that we call to the Caliphate, then we have actually abandoned the foundation that Allāh and His Messenger commanded with, and we have invented another foundation [for our call].

The Caliphate ceased to exist a long time ago, and it will be re-established towards the end of time when Allāh decrees and establishes it. We have not been tasked to call to the Caliphate but rather we have been tasked with calling to *Tawhīd*.

Whoever calls to the Caliphate has abandoned that which Allāh commanded him with and has come with that which his party has tasked him with. Allāh (تَبَارَكَ وَتَعَالَى) said,

¹ Related by al-Bukhārī (no. 1395) and Muslim (no. 19).

﴿أَمْ لَهُمْ شُرَكَاءُ سَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

“Or have they partners with Allāh, who have instituted for them from the religion that which Allāh has not allowed.” [Sūrah al-Shūrā 42:21]

The Caliphate is for Allāh (سُبْحَانَكَ وَتَعَالَى); He is the one who decrees for it to be established and this will occur when a member of the family of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) appears, and he is the *Mahdī*, who will prepare the way for the descension of Jesus (عَلَيْهِ السَّلَام). Yes, this is the Caliphate that will exist.

So it will exist when Allāh wills and not when we wish for it to happen. As for them saying that they are working for the establishment of the Caliphate, then this action is flawed and rejected, and it is a corrupt intention. It is impermissible for them to call to Allāh based on this intention. For indeed they solely intend with this call of theirs to enter into the realm of politics and to attain leadership.

To Allāh we belong and to Him we shall return.

[Q.19]: Many of the youth listen to the tapes of Salmān al-‘Awdah and Safar al-Hawālī, Muḥammad Sa‘īd al-Qaḥṭānī and ‘Ā‘id al-Qarnī. Do you advise these youth to refrain from listening to these tapes?

[A.19]: Yes, [they should refrain from listening to them] because their tapes may contain things that these youth cannot recognize, resulting in them being deceived by this. These individuals have been found to make statements that are not good and this speech of theirs should actually be forsaken, and they should recant from these statements.

‘Ā‘id al-Qarnī – may Allāh grant him success and make him firm – recanted from seventeen issues and we hope that he will recant from the rest. His saying,

“Pray and fast as much as you desire, as the religion does not – Recognise the worshipper as one who merely prays and fasts

*You are a priest amongst the ascetics and have nothing to do – With Aḥmad
(which) suffices you for blame*

The truth is that this poem should not be listened to, as within it he commands with rebelling against the rulers, and we hope that he has recanted from this.¹

Likewise, some of the speech of Salmān and some of the speech of Safar may contain errors that only the scholars are able to recognize. So it is better for the beginning student of knowledge to abandon listening to these tapes.

[Q.20]: As for the retraction of ‘Ā’id al-Qarnī, then was it specific to these seventeen matters or did he recant from other mistakes as well?

[A.20]: A pamphlet has reached us containing this retraction and we do not know whether he has recanted from the other matters or not.

[Q.21]: What is your advice to the beginning student of knowledge, and what *Salafī* books and tapes do you recommend for them?

[A.21]: My advice to all of the students of knowledge is that they should fear Allāh (عَزَّوَجَلَّ) and that they should follow the path of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and his companions.

This is the *Salafī* path and the *Salafī* methodology. I advise them to sit with the *Salafī* scholars. I advise them to read the books of *Tawḥīd*, the books of ‘*aqīdah*, the books of *ḥadīth* and the books of *fiqh*. This is what is befitting.

¹ The rest of this poem and a more detailed criticism of it can be found in the book of Shaykh Aḥmad al-Najmī, which is called *al-Mawrid al-‘Adhab al-Zullāl* (p. 32).

It is obligatory upon the students of knowledge to fear Allāh (ﷻ) and to be wary of the partisan calls that aspire to split their ranks, divide them and cause disunity amongst them.

The Prophet (ﷺ) warned us against the callers who call to the Hellfire - and refuge is sought with Allāh. There is not an element of doubt that this partisanship involves a number of grave mistakes.

It is obligatory upon the student of knowledge to be wary and cautious of this. They should constantly attend the gatherings of the people of knowledge and they should read the books authored by the *Salafiyyīn*. They should stay away from the books of the people of partisanship as they contain, as the saying goes, honey and poison. And success is with Allāh.

[Q.22]: Who are the people of knowledge who adhere to *al-Salafiyyah* in our country, Saudi Arabia, from whom knowledge should be sought?

[A.22]: The scholars of *al-Salafiyyah* whose lessons should be listened to are the likes of Shaykh ‘Abd al-‘Azīz Ibn Bāz (d.1420H), Shaykh Ṣāliḥ al-Fawzān, Shaykh ‘Abd al-‘Azīz Ibn ‘Abdullah Āl al-Shaykh, Shaykh ‘Abdullah al-Ghudayyān, all of the scholars of the Committee of Major Scholars, the scholars of al-Madīnah and the scholars who manifestly aid the truth and fight against partisanship.

It is clear from the actions of these individuals that they are from the *Salafiyyīn*. They should be sat with, their tapes and lessons should be listened to and their circles of knowledge should be attended. This is what is appropriate.

[Q.23]: O Shaykh, we hope that you can mention for us some of the *Salafi* books, which the *Salafi* youth can purchase and place in their household libraries.

[A.23]: The books that should be purchased by the student of knowledge are the books of *ḥadīth* like the six authoritative *ḥadīth* references: al-Bukharī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī and Ibn Mājah; the *Musnad* of Imām Aḥmad (d.241H), *Ṣaḥīḥ al-Jāmi' wa Ziyādatahu* of al-Albānī, *al-Ṣaḥīḥah* of al-Albānī, and likewise the books of the classical scholars of *ḥadīth*.

The books of Shaykh Muḥammad Ibn 'Abd al-Wahhāb (d.1206H), his grandchildren, and the scholars present during his era and those after his time.

Similarly, the books of the present day scholars like Shaykh 'Abd al-'Azīz Ibn Bāz, Shaykh 'Abd al-'Azīz Ibn 'Abdullah Āl al-Shaykh, Shaykh 'Abdullah al-Ghudayyān, Shaykh Ṣāliḥ al-Fawzān, Shaykh Ṣāliḥ al-Luḥaydān. The scholars of al-Madīnah the likes of Shaykh Rabī' Ibn Hādī al-Madkhalī, Shaykh Ṣāliḥ Ibn Sa'd al-Suḥaymī, Shaykh 'Alī Ibn Nāṣir al-Faqīhī, Shaykh Muḥammad Ibn Hādī al-Madkhalī, Shaykh 'Abd al-Muḥsin al-'Abbād and his son 'Abd al-Razzāq, Shaykh Muḥammad Ibn Rabī' al-Madkhalī, and the other *Salafī* scholars. Also, there are the books of Shaykh Zayd al-Madkhalī.

All of these are books are good and beneficial. The books of the *Salafiyyīn* of every place and every era are good and beneficial books - and all praise belongs to Allāh.

However, the books of the partisans (*ḥizbiyyīn*) are the books that we fear for the student of knowledge.

[Q.24]: O noble Shaykh Aḥmad, what do you say about the one who says, 'I do not recognize Shaykh Zayd al-Madkhalī, nor Shaykh Rabī' al-Madkhalī. I do not recognize them to be from the scholars and I do not take any knowledge from them. I do not acknowledge anyone except Shaykh 'Abd al-'Azīz Ibn Bāz.' How would you respond to this?

[A.24]: Our response is that we ask Allāh to guide this person and to grant him sound reasoning. Indeed, Shaykh Rabi‘ al-Madkhalī and Shaykh Zayd al-Madkhalī, both of them are from the sincere *Salafi* scholars. It is incumbent that he acknowledges and understands this. He should not disparage them, because disparaging them is to disparage the *Sunnah* of Allāh’s Messenger, which they carry. We are not saying that they are free from error. However, we do state that their methodology is that of *Salafiyyah*.

It is compulsory for the students of knowledge to read their books and to acquaint themselves with the truth within them or from other books, but they must beware of the books of the partisans.

If you desire to take directly from Ibn Bāz then write to him and ask him, “*What is your opinion about so and so?*” Then accept his response if he says to you that these individuals are virtuous *Salafi* scholars, and retract from your initial stance. However, if he says to you that these scholars spread corruption and are partisans who possess no good, then continue upon what you are upon. And I am certain that he will praise them.

[Q.25]: What is your opinion regarding those who say that the book *al-Qutubiyyah* is a book of *fitnah* (trial, tribulation) and that it is impermissible to distribute it among the youth?

[A.25]: The book *al-Qutubiyyah* contains a clarification of a number of errors that have occurred, and clarifying the errors that have arisen is an obligation. Allāh (سُبْحَانَهُ وَتَعَالَى) has commanded his servants, the scholars from amongst them who possess knowledge about certain affairs, to clarify these matters to those who lack this knowledge.

Allāh has mentioned an example of this, which is found in His saying about Mūsā (عَلَيْهِ السَّلَامُ),

﴿وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ

بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾﴾

“And there came a man running, from the farthest end of the city. He said: "O Mūsā! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice.” [Sūrah al-Qaṣaṣ 28:20]

This man who came running and advised Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) to leave this city in order to escape those who were planning to kill him, when he did this did he do something that was praiseworthy and good or something that was evil? Indeed he did something good.

This is because Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) desired solely that which is with Allāh. He yearned to be a noble Prophet from those renowned for their firm resolution and determination and he desired for Allāh to guide through him future nations.

So this man who approached Mūsā (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) and advised him actually did something that was good and proper. Is it said about this man that he caused trouble and commotion?!

The same applies to those who advise the people today and those who advise the students of knowledge and warn them against those who desire evil for them, attempting to encourage them to rebel against the Muslim rulers whilst Allāh (تَبَارَكَ وَتَعَالَى) has forbidden them from this.

The ones who warn them against this evil are considered to be sincere advisors to their brothers. With this we know that the book *al-Quṭubiyyah* is not a book of *fitnah*. Therefore, those who say that this book is a book of *fitnah* then this person or the people who make this statement, then their speech is false and erroneous.

They are the people of turmoil and commotion, those who want people to be silent about falsehood until this affair gets out of control. So that the people of falsehood are able to rebel against those in authority, which will result in the shedding of blood, loss of life, violation of people's honor, obstruction of the paths, and the other evil consequences of rebelling against the Muslim rulers. All of this is a result of perpetrating what Allāh prohibited.

Therefore, it is clear that the one who cautions the people against evil before it transpires is considered to be a sincere advisor and not a caller to turmoil and commotion.

Verily, the one who said this has distorted the reality. The truth of the matter is that *fitnah* is remaining silent about the like of these actions until they get out of control and until those with wicked intentions are able to achieve what they desire. At that time will advice even benefit anyone?

For example, if you knew that a particular person planned to blow something up or he planned to burn a specific place and you know that this person is an oppressor or that these individuals who intend to do this are upon falsehood, then it is obligatory upon you to advise those who are the target of this evil act. So that they can be alert and evade this.

So warning against evil before it occurs and so that it can be avoided is not viewed as turmoil and commotion, and to state this is a distortion of the reality.

We ask Allāh to cure them from the doubts present in their heart and from those things that they utilize to distort the truth and portray it as falsehood.

[Q.26]: What is your opinion - O noble Shaykh - regarding those with whom you have a close relationship from the scholars of al-Madīnah, generally, and more specifically Shaykh Rabī' Ibn Hādī al-Madkhalī

because many of the youth say that he speaks ill of the *mashāyikh* and the scholars, so what is your opinion about this?

[A.26]: This is a distortion of the facts. Shaykh Rabī‘ did not disparage any of the scholars who are upon uprightness and from the people of the *Sunnah* and the *Jamā‘ah*. He only rebuked those who manifested innovation and individuals like this. He is from the people of the *Sunnah* – Allāh willing – and likewise those who traverse upon his methodology from the scholars of al-Madīnah. All of them are people of the *Sunnah*.

It is not to be said about them that they are people of innovation as this is only stated by the people of partisanship who want to distort the facts. Then you have a group of ignoramuses who are fed statements by their leaders, which they believe to be true but in reality are false. These statements deceive them.

It is obligatory for the students of knowledge to clarify the truth, and whoever defends the creed of *Tawhīd* and the creed of *Ahl al-Sunnah*, then it should not be said that they disparage the scholars.

If this man highlights a mistake that has emanated from these individuals and those who he spoke concerning are innovators to begin with or they support the people of innovation, and he wants to clarify their errors out of sincerity to this nation; if he does this out of sincerity to this nation, then it is not to be said regarding him that he disparages the scholars.

This speech has no basis. It is only stated by the *Ḥizbiyyīn* who desire for the *Salafiyyīn* of al-Madīnah to be despised, for the students of knowledge to detest them and to frighten people away from them. They do this so that they can achieve their goal, as these *Salafiyyīn* are despised by many of the students of knowledge who have been influenced by the *ḥizbiyyīn* until they deviate with them – to Allāh we belong and to Him we shall return.

Indeed, the scholars of al-Madīnah the likes of Shaykh Rabī' Ibn Hādī al-Madkhalī, Shaykh Ṣāliḥ Ibn Sa'd al-Suḥaymī, Shaykh 'Alī Nāṣir al-Faqīhī, Shaykh Muḥammad Ibn Rabī', Shaykh Muḥammad Ibn Hādī and those who are upon their path, all of them are people of *Sunnah*. You should adhere to their statements, and we should listen to their tapes and lectures. Likewise Ṣāliḥ Ibn 'Abūd, 'Abd al-Razzāq al-'Abbād and those with them - and I have not mentioned all of them but I have named those who I know.

That which is important is that these individuals are upon the truth, upon the *Sunnah* and upon the straight path. It is incumbent upon the students of knowledge to listen to their tapes, to listen to their lectures and to attend their lectures so that they can benefit and so that they can rid themselves of these doubts.

[Q.27]: To the noble Shaykh - may Allāh preserve him.

Al-salāmu 'alaykum wa Raḥmah Allāh wa Barakātuhu

To proceed:

Noble Shaykh, many of the people fail to verify matters relating to *tabdī'* (declaring a Muslim to be an innovator) and *tafsīq* (declaring a Muslim to be a sinner) and they make judgments upon the people based upon speculation. This causes divisions within the Islamic nation, as is present in this time. Do you have any pertinent direction and advice as it relates to verification in matters of *tabdī'*, *tafsīq* and *takfīr* (declaring a Muslim to be a disbeliever) and [the importance of] returning to the scholars - may Allāh preserve them - of this land in these affairs? May Allāh reward you.

[A.27]: No doubt, it is compulsory for the people to seek verification in these affairs because you will definitely be asked to validate this claim and you will be asked about this before Allāh (ﷺ).

Everyone who speaks about the people, then it is mandatory that he only speak with that which he is certain and not based upon speculation. As for the one who is silent, then it is said that he is silent. He is neither from these people nor those.

The people of the *Sunnah*, those upon the *Salafī* path, are known for traversing upon the *Salafī* methodology, loving its people and gathering under its banner.

There are individuals who may possibly be deceived by some of the people of innovation on account of the uprightness that they display. However, hidden behind this outward uprightness are things that many of the people do not know.

In this case, the statement of those familiar with him is to be accepted, if they are trustworthy.

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) gave a group of people from the heads of the various tribes 100 camels and some 50 camels from the spoils of *Hawāzin*, a man came and said,

“Allāh’s face was not sought with this distribution [of the spoils].”

So the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

“Woe be to you. Do you not trust me and I am trusted by the One above the heavens?”

Meaning, that Allāh trusted me from among the people of the earth and sent me as a Messenger to them, whilst you do not trust me over the trivial affairs of this world.

Upon this one of the companions stood up and said, ‘Allow me to strike the neck of this hypocrite.’ The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

“He may offer the Prayer.”

So the companion said, ‘How many people offer the prayer and there is no good in them.’

The Prophet (ﷺ) said,

“There will come from the loins of this man a people whom will cause you to look down on your prayer, your fasting and your recitation compared to theirs. They will leave the religion like the arrow passes through the prey.”¹

He (ﷺ) said when describing them,

“*Tūbā* (paradise) for those who kill them or is killed by them.”²

And he (ﷺ) said,

“They are the dogs of the Hellfire.”³

Bearing this in mind, he still stated,

“You will look down on your Prayer compared to theirs.”

Those who used to go and visit the camps of the *Khawārij* would hear a noise like the buzzing of a bee and due to their vast amount of prayer their knees would become like the callus of a camel but the Prophet still referred to them as, “dogs of the Hellfire.”

¹ Related by al-Bukhārī (no. 3344) and Muslim (no. 1064).

² **Ṣaḥīḥ**: Related by Abū Dāwūd (no. 4765) and Aḥmad in *al-Musnad* (no. 1350). It was authenticated by al-Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 3987).

³ **Ṣaḥīḥ**: Related by Ibn Mājah (no. 173) and Aḥmad in *al-Musnad* (no. 18651). It was authenticated by al-Albānī in *Ṣaḥīḥ Sunan Ibn Mājah* (no. 146).

What were their positions that led them to warrant such a description?

1. They declared Muslims to be disbelievers.
2. They believe in the permissibility of rebellion against the Muslim rulers.
3. They state that the people who commit major sins [lesser than *Shirk*] will remain in the Hellfire forever.
4. They reject the *Sunnah*.

These are four positions that have caused them to deserve this threat. Therefore, it is not allowed for us to be fooled merely by the visible conduct of an individual. No doubt, we say that this individual is apparently upon good, as long as we do not know him for evil. If it is then said to us that this person is concealing such and such, then it is obligatory for us to accept this from the one who informed us of this, if they are trustworthy.

This is because when the scholars say about a people that they are innovators they do not state this haphazardly. Rather, they say it based on evidences that they rely upon, which is either something that these individuals affirm themselves or from the speech of those who accompanied them and later abandoned them or other than that. Things that are well known about them and for which there are numerous proofs.

However, the problem is that the *Khawārij* in our time agree with the *Khawārij* of the past in declaring the major sinners to be disbelievers and [the belief in the permissibility of] rebelling against the Muslim leaders. They agree with them in this privately and they deny this publically, even though they are making preparations to rebel against the rulers when the opportunity arises.

[Q.28]: Noble Shaykh - may Allāh grant you success in refuting the people of innovation - my question is: some of the *mashāyikh* do not believe in refuting the people of innovation and they say that this is not

from the methodology of the *Salaf*. This is because all Muslims testify that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh, and they are all brothers and all upon one methodology. So it is impermissible for them to refute one another. We request from your eminence to rebut these doubts with proof so that this does not deceive those who possess a small amount of knowledge from the students of knowledge.

[A.28]: This is an erroneous statement and it is impermissible for us to accept this. Rather, it is obligatory for the people of knowledge to refute those who oppose the legislated path, especially if the person in opposition to the truth has erred in a matter of creed (*‘aqidah*). Indeed it is an obligation for the people of knowledge to clarify this error and to refute the doubts that the one in opposition has relied upon, and to correct this mistaken understanding.

It is mandatory for the one who knows to clarify things to those who do not know, and Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“Ask the people of knowledge if you do not know.”

[Sūrah al-Naḥl 16:43]

The incident with the man who was wounded while on an expedition and the nights were cold. He had a wet dream and he asked some of his companions, ‘Do you find a valid excuse for me.’ They said, ‘No.’ So he bathed and died. There comes in the *ḥadīth*, even though there is some speech concerning the authenticity of this *ḥadīth*,

“They killed him, may Allāh kill them. Why do they not ask if they did not know? The cure for ignorance is the

question. It was sufficient to wrap a bandage [over the wound].”¹

Allāh has refuted the people of falsehood in the *Qur’ān* and the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) refuted them in the *Sunnah* through revelation. Likewise the companions, their successors and those who came after them refuted the people of falsehood.

Many books have been written in refutation of them by the people of the *Sunnah*, so many that they cannot be counted, like the books of Imām Aḥmad (d.241H), Ibn Khuzaymah (d.311H), ‘Uthmān Ibn Sa’īd al-Dārimī (d.255H) and others. The people of the *Sunnah* who appeared after them did not cease to refute like Ibn Taymiyyah (d.728H) and Ibn al-Qayyim (d.751H), and their refutations were so many it would be difficult to elaborate upon all of them.

Similarly, [this continued] at the time of Shaykh Muḥammad Ibn ‘Abd al-Wahhāb (d.1206H), his offspring and his students. The people of the *Sunnah* do not cease to refute the people of innovation in every place and every time. So the one who said this is either ignorant and has been fooled, or a swindler.

[Q.29]: Is the saying of those who state that the one who refutes the people of innovation is considered to be a *mujāhid* (striving) in the path of Allāh correct or is it not correct in the slightest?

[A.29]: Yes, the one who refutes the people of innovation is definitely a *mujāhid*.² For indeed when it was said to Imām Aḥmad,

¹ **Ḥasan:** Related by Abū Dāwūd (no. 336), Ibn Mājah (no. 572), al-Dārimī (no. 752). It was authenticated by al-Albānī in *Ṣaḥīḥ Sunan Ibn Mājah* (no. 93) without the addition of “It was sufficient to wrap a bandage [over the wound]”. Refer to *Tamām al-Minnah* (p. 131) of al-Albānī.

² **[TN]:** Shaykh al-Islām Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - said in *Majmū’ al-Fatāwā* (4/13), ‘The individual who refutes the people of innovation is a *mujāhid*, to the extent that Yahyā Ibn Yahyā would say, ‘Defending the *Sunnah* is better than *Jihād*.’

“The man who fasts, prays, gives charity, performs *I tikāf* and does good and the man who refutes the innovators, meaning which of the two of them are superior?”

He said, “The one who prays, fasts, gives charity and performs *I tikāf* then this is for his own self as for the one refutes the innovators then this is for all of the people.” End of his words - رَحْمَةُ اللَّهِ¹.

There is no doubt that the one who refutes the innovators is superior, and the speech of the scholars concerning this is plentiful.

[Q.30]: Is refuting the one who conceals his sin and the one who openly exposes it, and [refuting] the person of innovation considered to be the same or is each situation dealt with in an appropriate fashion depending upon the condition of the individual. What is your edict for us regarding this - may Allāh reward you?

[A.30]: The disobedient sinner is described as being either *al-mustatir* (one who conceals his sin) or *al-mujāhir* (one who openly exposes his sin). As for the person of innovation then he believes that he is upon the truth, upon good and he always reveals this. There may be someone who aids this innovator in an unidentified manner, as for this type of person then his affair is abstained from until it becomes clear. However, the innovators of our time conceal the belief of the *Khawārij* whilst pretending to the people that they do not hold this belief, and they are liars.

[Q.31]: Noble Shaykh, Aḥmad Ibn Yaḥya al-Najmī - may Allāh preserve you - what is our role as students of knowledge towards our brothers from the youth who have begun to associate with some of the parties that you have alluded to in some of your books, refutations and lessons, both written and audio? Do you have any suitable advice and direction

¹ Refer to *Majmū' al-Fatāwā* (28/231-232).

concerning this topic, which deserves attention and concern -may Allāh reward you with good?

[A.31]: I say: the role of the students of knowledge, those upon the *Salafi* methodology, their role in this arena should be a major one. They should strive and exert a great amount of effort, sometimes by calling to Allāh, to his path and to the true methodology, which is the methodology of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and sometimes by clarifying the errors practiced by the adherents to these new methodologies.

This clarification can be through writing or by offering good words and advice, whether privately or publicly. All of this should be done. Perhaps Allāh (عَزَّوَجَلَّ) will save those whom He chooses to save and grant success to those whom He chooses.

So if we implement the legislated measures, then we have fulfilled our responsibility as it relates to these misguided individuals.

Allāh (سُبْحَانَهُ وَتَعَالَى) informed of the people who resided in the town [near the sea] who transgressed in the matter of the Sabbath [i.e. Saturday] and that they split into three different factions. A group that perpetrated the forbidden act, meaning that they employed deceitful tricks to catch the fish on the Saturday [to circumvent the prohibition].

They would dig pits in places that were flooded by the tidewater. The tidewater would come on Saturday and fill these places, and when Saturday had passed and Sunday arrived they would return to these pits when the tide had returned to sea and take the fish caught in these holes. Yet, they said, “We only caught the [fish] on Sunday and we did not catch any on Saturday.”

This was a trick that they employed to violate the Divine Legislation, which was legislated by Allāh. There was another faction amongst them who rejected this and then there were those that remained silent. The third faction said,

﴿لِمَ تَعْظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ

إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْفُونَ ﴿١٦٤﴾

“Why do you preach to a people whom Allāh is about to destroy or to punish with a severe torment? The preachers said: In order to be free from guilt before your Lord (Allāh), and perhaps they may fear Allāh.”

[Sūrah al-A'raf 7:164]

So when this nation was destroyed, it is said that this destruction afflicted those who committed this crime and those who remained silent, none were excused and saved from this punishment except for those who rejected and criticized the act of those who employed tricks and deception to fish on the Sabbath.

Therefore, it is obligatory upon the students of knowledge who possess understanding, know the *Salafi* methodology and possess knowledge about the other methodologies, it is obligatory that they clarify the truth to others, speak and talk concerning it, deliver sermons about it and explain it at all times and opportunities. [They should clarify] the truth which it is obligatory to follow and the falsehood which it is compulsory to abandon and forsake.

As for those who remain silent, then they are not excused for their silence, even if they say that we are not with them then they are still not excused and even if they were to say that we are not with the deviant groups who have deviated from the truth. They are not excused unless they reject and criticize the falsehood that [these groups] are upon.

[Q.32]: What is the ruling on participating in the summer camps and spending time there? If you see that there is an alternative then what is it, may Allāh reward you?

[A.32]: As for the summer camps, then we do not say that all of them are wrong and that all of them are upon error. Rather, it is possible that some of these camps contain good and it is possible that some of them contain evil.

The crucial factor [to be considered] is who is responsible for running this camp. If those in charge of them are people who are upon the correct methodology, the right path and the sound Salafī creed, then participation in these camps is permissible, actually recommended because there is good therein.

On the other hand, if these camps are overseen by a people upon misguided and deviant innovations and those belonging to the various parties and false methodologies, then participation in camps such as these is impermissible because of the evil present.

So whoever attends a camp like this has indeed caused his own destruction unless he repents to Allāh and returns to Him because we have witnessed from those upon these [deviant] methodologies hideous things, which are not tolerated by a heart that possesses faith.

If they have reached a stage where they promote the freedom of belief and the freedom of worship, claim that the religion of the Jews and the Christians are true religions and promote the call to the unification of the religions, then what else remains after that!

Is it acceptable for someone who says, “I testify that none has the right to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh; and that ʿĪsā (Jesus) is the slave of Allāh and His Messenger, and His Word which he bestowed upon Mary and a spirit created by Him” to say to a Christian who says, “ʿĪsā is Allāh” or “ʿĪsā is the son of Allāh” or “ʿĪsā is the third part of the trinity.” To say to him, “This is my brother,” is this conceivable? By Allāh, no!

Is it acceptable for a Muslim to say a Jew who says that the Prophethood of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) is only for the Arabs, whilst Allāh said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say (O Muḥammad): O mankind! Verily, I am sent to you all as the Messenger of Allāh.”

[Sūrah al-A‘rāf 7:158]

And the behavior of the Jews is well known and so is their true state, and refuge is sought with Allāh. Is permissible for the Muslim to say to a Jew that this is his brother? Indeed, by Allāh this is oppression.

This is the breaking of the back, when a people who claim to be callers to Allāh organize seminars to promote the unification of the religions. Exalted is Allāh, does the one who voices this and the one who calls to this believe in the religion of Islām? Is it not that Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

“Truly, the religion with Allāh is Islām.”

[Sūrah Āl-‘Imrān 3:19]

He said,

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ ﴿٨٥﴾

“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.” [Sūrah Āl-‘Imrān 3:85]

He said,

﴿قُلْ يَتَّاهِلُ الْكٰفِرِيْنَ تَعٰلَوْا اِلَىٰ كَلِمَةٍ سَوّٰءٍ بَيْنِنَا وَبَيْنَكُمْ اَلَّا
نَعْبُدُ اِلَّا اللّٰهَ وَلَا نُشْرِكُ بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا
مِّنْ دُوْنِ اللّٰهِ فَاِنْ تَوَلَّوْا فَقُوْلُوْا اَشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿١٤﴾﴾

“Say (O Muḥammad): O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: **Bear witness that we are Muslims.**”

[Sūrah Āl-‘Imrān 3:64]

[Q.33]: Noble Shaykh, Aḥmad al-Najmī - may Allāh preserve you - some people say that you should take the good from a book or a tape and it is upon you to leave the evil and errors present. Is this speech correct and when do we implement the principle of mentioning the good along with the bad? Or is this wrong? Can you clarify this to us in the manner you see fit, may Allāh reward you?

[A.33]: With regards to the first part of the question, then we say that there is no doubt that good is to be coveted. However, if poison is placed in honey is it possible for you to take this honey and drink it, whilst you say this is good but there is poison in it?

The answer is no because this honey has been mixed with something that will bring about your destruction. The one who mentions this principle has to have knowledge of the good and knowledge of the evil to begin with in order to avoid it, so in this case there is not an issue; or he examines these tapes to criticise these errors and the likes. But as for him saying that he is going to accept the good and he is unable to

differentiate between good and bad, then this individual has surely ruined and destroyed himself.

As for the second part of the question, and this is when do we act on the principle of mentioning the good along with bad, then the answer to this question is that mentioning the good along with the bad is not legislated when criticising [individuals or groups]. The Prophet (صلى الله عليه وعلى آله وسلم) said,

“As for Mu‘āwiyah then he is destitute and has no wealth, and as for Abū Jahm, then he beats the women.”¹

He said,

“What made Ibn Jamīl refuse to give *zakāh* though he was a poor man and was made wealthy by Allāh.”²

The Prophet did not mention any of their good qualities. So it is understood from this that it is not incumbent to mention the good along with the bad. Rather, this is an innovated and invented principle. And success is with Allāh.

[Q.34]: It is possible for someone who possesses knowledge about the people of innovation to warn against them but there exists from the people of innovation those who hide among the people of *Ḥadīth* in order to deceive the general masses. How is it possible to escape and avoid a situation like this?

[A.34]: The reality of the matter is that people are different and there is no doubt about this. However, the majority of the time when anyone attempts to conceal something, Allāh will expose this on the expressions of their face and the slips of their tongue.

¹ Related by Muslim (no. 1480).

² Related by al-Bukhārī (no. 1468) and Muslim (983).

The one who outwardly shows the people that he is upon the *Sunnah* and *Salafiyyah* and in reality he is an innovator, then Allāh (ﷻ) will reveal his errors no matter how long he remains hidden.

Something will certainly emanate from him that indicates the innovation that he is upon, and Allāh's refuge is sought.

So if any innovations appear from him, then it is necessary to warn against him and if nothing appears from him, then there is no Might nor Power except with Allāh.

[Q.35]: Some of the beginners from the students of knowledge have preoccupied themselves with speaking about the *Hizbiyyīn* (partisans), and they have dedicated the majority of their time to this.

This has caused them to neglect seeking knowledge, which will benefit them before their Lord and which will clarify for them the filth from the good, so they may recognize the errors of the people of partisanship.

To the extent that their main concern has become “What is your opinion concerning so and so?” and “What is your opinion concerning so and so?” and the majority of their gatherings have become centered around this. They even accuse people [of things] recklessly, so what is your advice to these youth and encouragement to focus on seeking knowledge, which will protect them from the people of innovation?

[A.35]: The truth is that exaggerating in these affairs that exit the student of knowledge from the realm of the truth into argumentation and wasting time with vain talk, which does not result in any benefit but rather causes the people to wander around in futile gatherings, this is not correct.

Instead, it is obligatory for the student of knowledge to utilize his time for the obedience of Allāh (ﷻ) and to seek knowledge and attend the circles of knowledge.

There is nothing wrong in listening to the scholars that warn against the [*Hizbiyyīn*] and clarify their traits so that they can be wary and stay away from them.

As for us spending all our time speaking about them and not occupying ourselves with seeking knowledge which benefits us, then no doubt this is a major mistake and a grave error.

[Q.36]: Is the direction to kill the *Khawārij* that we find in the saying of the Prophet (صلى الله عليه وعلى آله وسلم), “If you meet them, then kill them,”¹ is it to be understood from this and the other texts that establish this that it is permissible for anyone from the people of the *Sunnah* to kill them or is this address directed to a specific group from the Muslims? Benefit us – may Allāh reward you.

[A.36]: Without a doubt the *Khawārij* are deemed to be misguided innovators, but it is not permissible for just anyone to kill them. This is the responsibility of the Muslim leaders who are in authority.

If we were to say that it is allowed for any of the people to kill those who they meet and then say this person is from the *Khawārij*, then this would lead to chaos. None of the scholars have stated this, ever! The address in his (صلى الله عليه وعلى آله وسلم) saying,

“If you meet them, kill them.”

This address is directed at the Muslim leaders who possess authority and repel from the people any harm. This address is for them.

Firstly, the country where the *Khawārij* reside should send someone to debate them and clarify to them the truth.

¹ Related by al-Bukhārī (no. 3611) and Muslim (no. 1066).

Secondly, if they refuse, persist and do not accept this then the state deals with them in the way that they are able.

As for saying that they should be killed straight away, then no, this is a mistake. Rather, it is obligatory to call them first because ‘Alī Ibn Abī Ṭālib (ﷺ) did not kill them until he called them [to the truth] as he sent his first cousin, ‘Abdullāh Ibn ‘Abbās (ﷺ) to them and he said to him,

“Debate them with the *Sunnah*, as the *Qur’ān* is open to different interpretations.”

So he debated with them and a number of them returned and a number of them remained.

Then after this when they killed ‘Abdullāh Ibn Khabbāb and the (mother of his child)¹, ‘Alī Ibn Abī Ṭālib (ﷺ) went to them and said,

“Hand over the killer of ‘Abdullāh Ibn Khabbāb and the (mother of his child).”

They said,

“We all killed him.”

At this point after he had called them and they refused, at this moment he fought them. So this command to kill them is a command to be implemented as a final resort when hope is lost of their rectification through measures that will actualise this by way of the Muslim leader. After this if it is necessary to fight them, then they are fought.

[Q.37]: Will the *Khawārij* be in the fire of Hell for eternity, meaning does their actions exit them from the fold of Islām or will they be

¹ [TN] As is found in *al-Tārikh* (9/125-126) of al-Ṭabarī.

punished depending on the severity of their innovation and then their final abode will be paradise? And are they from the seventy-two sects that the Messenger of Allāh mentioned or not?

[Q.37]: The reality is that this depends on whether it is believed that the *Khawārij* are upon disbelief or not upon disbelief. If we stated that they are disbelievers, then this means that they will be in the Hellfire for eternity, as is the case of the disbelievers.

However, if we state that they are not disbelievers but instead their disbelief is a minor disbelief, then it is said that the ruling applied to them is the same as the ruling of those who die upon Tawhīd and enter the fire as a result of sins that they committed. And then they leave the fire and enter paradise once they have been purified and cleansed, and this takes a long period of time the knowledge of which is with Allāh.

[Q.38]: Is it permissible to backbite the people of innovation? And does the rebellion that is currently taking place in Algeria necessitate that whoever rebels along with them is considered to be from the *Khawārij* or not?

[A.38]: There is no doubt that speaking against the people of innovation is permissible, if the intention is to warn against their innovation. As you know there are six specific exceptions to the prohibition of backbiting: warning, requesting a legal edict, a complaint stemming from oppression, speaking concerning the one who openly exposes their sin, identifying someone and seeking assistance to change an evil.

So if the intention behind speaking against the people of innovation is the clarification of their innovations and warning against them and from embracing what they are upon, then there is nothing wrong with this. Although if this is done to joke and jest, violating people's honor then this is not permissible.

As for those involved in the rebellion in Algeria, then they did not kill the Muslims until after they had declared them to be infidels. What we hear on the radio stations and read in the newspapers about these so-called Islamic militias from assassinations, mass and individual murders and similar acts, then they have surely tainted the image of Islām [through these actions].

We ask Allāh to deal with them in a manner they deserve.

[Q.39]: Noble Shaykh, we have heard that there is a tape being spread amongst the ranks of the youth and that it is being distributed by a group of unknown people. The goal of this tape is to ruin the image of one of the scholars of the *Sunnah* who is from those who defend the methodology of the *Salaf* and one of those who strives to protect the sanctity of this blessed country from the misguided innovations. I am referring here to Shaykh Rabī Ibn Hādī al-Madkhalī, the former head of the college of *Sunnah* in the University of al-Madīnah. O noble Shaykh, do you have any words of advice that you can offer regarding this matter – may Allāh reward you?

[A.39]: This tape that you are referring to was planted by whoever planted it and promoted by whoever promoted it out of their malice towards the people of *Sunnah*, those who adhere to the *Salafī* call, and the scholars of *Salafiyyah*.

The one who did this, then his recompense will be with Allāh. Verily the Shaykh that was spoken about [i.e. Shaykh Rabī] is a Shaykh from the people of the *Sunnah*, someone who propagates the *Sunnah* and one who wages war against innovation.

Whoever says contrary to this and seeks to disparage him, then in reality he desires for innovation to spread and for the *Sunnah* to be lost – and refuge is sought with Allāh.

This is a proof of the hatred that the people of partisanship have against the *Sunnah*, the people of the *Sunnah* and the carriers of the *Sunnah* - to Allāh we belong and to Him we shall return.

It is not permissible for anyone to promote this tape or spread it. We are not saying that anyone is infallible but it is possible for a person in the course of speaking to say something and the opportunistic enemy lies in wait and uses this to build a case and to make bold claims around it.

This tape is an example of this. For Shaykh Rabī' is a carrier of the *Sunnah* and from those who defend the *Sunnah* and *Tawḥīd* (Islamic monotheism). So the one who detests him actually detests the *Sunnah* and the one who warns from him actually warns from the *Sunnah*.

We ask Allāh to establish his judgement upon them and to punish them with a swift punishment so that He exposes them in front of the creation.¹

Also from their repugnant methods is that they take a clip containing a sentence or a word and they delete what preceded it and what followed it so that it can be understood with an evil understanding, as they are immersed in trickery and deception.

[Q.40]: What is your opinion - O noble Shaykh - regarding those who say that the religion of Islām consists of foundations and subsidiary matters, and a core and a peel?

[A.40]: In the religion of Islām you have foundations and these are the matters of creed. There are subsidiary matters from the angle that these are subsidiary rulings, which are the rulings of Islamic jurisprudence,

¹ All praise is due to Allāh, as Allāh answered the supplication of our Shaykh. The true state of this man who spoke about Shaykh Rabī' became known, and his name is 'Abd al-Razzāq Ibn Khalīfah al-Shāyijī. He called this tape of his, which was full of doubts and false accusations against Shaykh Rabī', *Rabī' al-Madkhalī fī al-Mīzān Haqā'iq wa Waqā'ī'*.

related to worship, dealings and the like. This categorization is permissible.

However, the one who says that in Islām there is a core and a peel then they are grossly mistaken, and refuge is sought with Allāh.

The whole of the religion of Islām is considered to be core and there is no peel whatsoever therein, the whole of it is true and there is no falsehood therein, and the whole of it is serious and there is no jest therein.

So whoever claims that in the religion of Islām there is a core and a peel, then this person is an oppressive transgressor. It is feared that he is considered to have committed apostasy because of this statement.

[Q.41]: What is your opinion about those who refute the mistakes of some of the works of Sayyid Quṭb, Ḥasan al-Bannā, Muṣṭafā al-Sibāī and others who have mistakes that affect the creed of every Muslim? As there are those who state that it is impermissible to refute their mistakes due to the fact that they are scholars who are qualified to perform independent scholarly deduction. What is your opinion concerning those who voice this speech and its like - may Allāh reward you with good?

[Q.41]: The truth is that these individuals have grave errors in *'aqīdah*. So it is obligatory upon every Muslim, rather, obligatory upon the people of knowledge to clarify the truth. As for the people of knowledge being silent about falsehood until it becomes widespread, then this is never permissible. The one who refutes them is considered to be a *mujāhid* (striving in) the path of Allāh.

[Q.42]: Noble Shaykh, some of the youth were fervent in their worship, calling to Allāh, recitation of the *Qur'ān*, donating their wealth and performing various acts of obedience. This was a number of years ago when they were influenced by the Muslim Brotherhood and some

political activists. When the truth became apparent to them and they understood the methodology of the *Salaf* - by the Grace of Allāh and then through your advice and the advice of Shaykh Zayd al-Madkhali (رحمته الله). After the truth became clear to them they became lax with their worship and calling to Allāh, to the extent that some of them began to delay the mandatory prayers. What is your advice to someone who is in this situation - may Allāh reward you?

[A.42]: Exalted is Allāh (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) why would they become lax? How can they become lax in calling to Allāh when they traversed upon the *Salafi* methodology and were affected by it, even though the one upon the *Sunnah*, his actions that he performs are of great merit even if they are few?

It is obligatory upon them to exert effort in calling to Allāh as much as they are able and to exert effort in the worship of Allāh. It is imperative that this *da'wah* [call] be based upon knowledge. It is imperative before anything else to attend the circles of knowledge in order to learn and gain an understanding about the religion, and then whatever they know and comprehend then they call to it.

As for calling without knowledge, then this is the way of the people of partisanship who focus on the virtuous actions like calling others to fast on Mondays and Thursdays and to be consistent with their remembrance of Allāh, whilst they condone *Shirk* and do not criticise anyone for practising it, even if it is major *Shirk*.

Rather, they are apathetic concerning this and they are apathetic concerning *Tawhīd*. They also practise innovations in their worship and they invent principles from their own selves like the principle: we unite upon what we agree and we pardon one another over what we differ. They invent other principles like the pledge of allegiance for the resident, the call to the Caliphate, and their other innovated practices, which oppose the legislation.

So if Allāh relieves you of these innovations, then you should praise Allāh for this and part of your thanks for this blessing is to direct others to the correct way. You can do this by going on Friday or Thursday night to any mosque in the desert where you can teach and advise them with what Allāh makes easy. Even if this involves you saying to them, ‘Sit I will teach you *al-Fātiḥah*, and I will read with you’ or ‘Let me hear you say the *Tashahhud* and I will read with you,’ teaching them the matters that are compulsory for them to know and act upon. A person should not be lax with worship after Allāh has guided them.

However, it is possible that the *Hizbiyyīn* concocted these claims, which were mentioned in the question, and their aim is to chase people away from those upon the *Salafī* methodology. So that they can say to the people that the truth is only found in their methodology and that whoever abandons it goes astray.

I even heard some of them with my own two ears accuse those who abandoned their methodology of homosexuality.

[Q.43]: Is it from the ways of the Muslim Brotherhood to take the youth on retreats to open spaces, places where there are no inhabitants, or is this not the case?

[A.43]: Yes, this is from their way. They say that we will go and read the *Qur’ān* and do other activities that are similar to this. They travel at night to remote places where they sit and sing *anāshīd* and practise other innovations.

I remember one occasion, approximately 12 or 15 years ago, when I was invited to an army camp and a question was posed to me about a people going out to remote places distant from any dwellings after the ‘*Ishā’* prayer, claiming that that they would recite the *Qur’ān* and perform worship at this place, and do you think I should go with them or not?

I said to him, ‘Do not go because:

1. If these people are truthful in what they claim and if they truly want to perform acts of worship, then they should stay in the mosque.

2. I fear that if they are few in number and they have a child with them that the devil might cause them to go astray and possibly fall into some evil.'

One of them approached me to rebuke me for this saying, 'You said such and such'.

So I responded, "Is it not the case that the *Salaf* prohibited sitting with the beardless youth?" He said, 'Yes.' Even some of them would sit a youth like this behind his back [i.e. as to not look at him]. The point is that this is something that is dangerous.

People like this do these things for various reasons and they want to hide behind them and conceal their true reality, meaning that they do not explicitly state what they believe to those who are present with them and they are unable to do this if they are in a large gathering.

They only explicitly state these things if they are in the presence of those who they trust. We ask Allāh to guide them and us to the straight path and grant us all success to attain what He loves and is pleased with.

[Q.44]: To the noble Shaykh Aḥmad Ibn Yaḥya al-Najmī (رحمته الله تعالى):

Al-salāmu 'Alaykum wa Raḥmah Allāh wa Barakātuhu

Noble Shaykh, there is a lot of talk of late regarding what are called Islamic *anāshīd*, and there are people who support them and people who object to them. We would hope that your eminence could give us a detailed statement about this topic. What is your advice to those who nurture the youth upon these *anāshīd*, encourage them to listen to them and say that they are better than music, benefit us concerning this – may Allāh reward you?

[A.44]: All praise is due to Allāh and the peace and blessings upon the Messenger of Allāh, his family and his companions. To proceed:

That which they call Islamic *anāshīds* are an innovation and all of the innovations are misguidance and all misguidance is in the Hellfire, as the Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) stated.

This is because they adopt the same practice as the *Ṣūfiyyah* in their singing. Shaykh Ibn al-Qayyim has some detailed words critiquing them in the form of poetry and in some of his written works. Likewise Ibn al-Jawzī (d.597H) criticises them in his book *al-‘Ilm wa al-‘Ulamā’* and Shaykh al-Tuwayjirī (d.1413H) has a book about acting and I believe he addressed *anāshīds* as well.

Ibn al-Jawzī mentioned in the aforementioned book a narration from al-Shāfi‘ī (d.204H) that he said,

“I left behind a people in ‘Irāq from the heretics who innovated something that they call *al-taghyīr*, which they employ to divert the people from the *Qur‘ān*.”

These individuals known as the Mughayyirah were basically singing *anāshīds* about abstemiousness and they claim that they change the condition of the people with these songs, meaning that they encourage them to observe abstemiousness and to perform acts of worship and they warn them against heedlessness and negligence. Al-Shāfi‘ī called them heretics and he mentioned that they divert people with these *anāshīds* from the *Qur‘ān*.

So *anāshīds* were introduced to the people by way of the *Ṣūfi* sect, which was adhered to by Ḥasan al-Bannā and to whom he pledged allegiance (*bay‘ah*). Then it was passed to his followers as a legacy and a tradition.

Whoever is from the people of innovation will inherit from the people of innovation and will be raised with them; and whoever is from the people

of the *Sunnah* will inherit from the people of the *Sunnah* and be raised with them.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to the man who asked him about the Hour,

“What have you prepared for it?”

He said,

“I have not prepared for it anything major except that I love Allāh and His Messenger.”

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to him,

“You will be with those whom you love.”¹

So whoever loves Allāh, His Messenger and the companions, then they must implement the *Sunnah*, which is that which the companions were upon. And whoever loves the innovators will be raised with them.

Allāh (عَزَّوَجَلَّ) said,

﴿ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴾ (٢٢) مِنْ دُونِ اللَّهِ
﴿ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴾ (٢٣) وَفَقُوهُمْ إِنَّمَا مَسْئُولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا
﴿ تَنَاصَرُونَ ﴾ (٢٥) بَلْ هُمْ الْيَوْمَ مُسْتَسَامُونَ ﴿٢٦﴾

“(It will be said to the angels): Assemble those who did wrong, together with their companions (*azwājahum*) and what they used to worship. Instead of Allāh, and

¹ Related by al-Bukhārī (no. 7153) and Muslim (2639).

lead them on to the way of flaming Fire. But stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another (as you used to do in the world)? Nay, but that Day they shall surrender.” [Sūrah al-Şāffāt 37:22-26]

‘*Azwājahum*’ is referring to those who are similar to them. So everyone is gathered with those similar to them. The polytheists will be gathered with the polytheists and the innovators will be gathered with the innovators.

The *Khawārij* who believe in the permissibility of rebelling against the Muslim ruler, perform *takfīr* on account of major sins and state that those who commit major sins will be in the Hellfire forever, they will be gathered with those who are like them.

The Prophet (صلى الله عليه وعلى آله وسلم) said about the *Khawārij*,

“They are the dogs of the Hellfire.”¹

‘Abdullāh, the son of Imām Aḥmad Ibn Ḥanbal, narrated in his book *Kitāb al-Sunnah* a narration (no. 1509, p. 634) upon Sa’id Ibn Juhmān who said,

“The *Khawārij* used to invite me to their belief until I almost joined them. The sister of Abū Bilāl saw Abū Bilāl in her sleep as a black dog with thick hair and eyes, shedding tears. She said, ‘May my father be ransom for you - O Abū Bilāl - why are you in this state?’ He responded, ‘We became the dogs of the Hellfire after you.’ And Bilāl was from the heads of the *Khawārij*.”

¹ **Şaḥīḥ:** Related by Ibn Mājah (no. 173) and Aḥmad in *al-Musnad* (no. 18651). It was authenticated by al-Albānī in *Şaḥīḥ Sunan Ibn Mājah* (no. 146).

The fact is that every sect will be gathered with those who are like them and they will be lead to the fire, whereas the people of the *Sunnah*, who follow the narrations, adhere to the proof and follow it wherever it takes them and stop wherever it stops; these individuals will be with their Prophet and the companions of their Prophet until they enter Paradise.

O youth, do not be fooled by the cheats nor duped by the charlatans. Do not allow them to thwart you from the *Sunnah*, to prevent you from inhaling its fragrance, to prevent you from seeking shelter in its shade and drinking from its nectar.

By Allāh, I implore you to have mercy on your souls, return to your Lord and the methodology of your Prophet (صلى الله عليه وعلى آله وسلم) as in this lies good and in this lies salvation, and anything else is misguidance and disastrous. This is my advice to you, accept it if you want or reject it, but I am certain that you will be regretful if you reject it.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَا بُولِغِي لَيْتَنِي لَوْ اتَّخَذْتُ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ ﴾

“And remember the Day when the wrong-doer will bite at his hands, he will say: Oh! Would that I had taken a path with the Messenger (Muhammad) Ah! Woe to me! Would that I had never taken so-and-so as a friend! He indeed led me astray from the Reminder (this *Qur’ān*) after it had come to me. And Satan is ever a deserter to man in the hour of need.”

[Sūrah al-Furqān 25:27-29]

For those who call to innovation then it is sufficient for them that they are callers to the Hellfire. As for them saying that this is better than music then I say that music is deemed to be a sin and disobedience and the one who persists upon it is a sinner, whilst *anāshīds* are an innovation and the one who persists upon this is an innovator. The sinner is less evil than the innovator because the sinner knows that he is upon error and may possibly return from this one day, but as for the innovator then he believes that he is upon the truth and upon good.

This is why you find the innovator persistent upon what he is upon until death, except for those whom Allāh wills to rescue and facilitate for them someone who will provide them with a true understanding and direct them to repent and return to Allāh, and thus he repents. What we stated earlier about the person of innovation not repenting is a judgment [in light] of what is the norm. And Allāh knows the intention.

[Q.45]: The noble Shaykh, Aḥmad Ibn Yaḥya al-Najmī - may Allāh preserve him as He preserves His righteous servants - was asked a question which is similar to the previous question and he was also asked about the ruling of Islamic plays and watching them. The questioner said in his question - may Allāh reward him:

Al-salāmu ‘Alaykum wa Raḥmah Allāh wa Barakātuhu

We praise Allāh whom none deserves to be worshipped except Him and we supplicate to Him that He aids you with His assistance and success, and that He grants you the ability to serve Islām and benefit the Muslims and give them understanding of the affairs of their religion and worldly affairs. To proceed:

Your eminence is aware of the theatre plays and *anāshīds* that have become widespread among a group of the youth in this time, especially during the summer camps and also on other occasions. They use Islām as a justification for these things. They say that these plays tackle many of

the dilemmas that the callers and proponents of rectification are unable to address.

Their proof is that these plays paint a picture in your mind and provide vocal (account), and this will be a curative medicine for many of the societal illnesses and other sicknesses as well. This is why we see them naming them religious plays and Islamic *anāshīd*, and what we hear from those who propagate these false statements has prompted us to write to your eminence, hoping from Allāh and then from your eminence for a clarification regarding the ruling of Allāh and His Messenger concerning these plays and *anāshīds*. So that everyone can benefit and the truth becomes apparent.

[A.45]: We ask Allāh that He aids you, grants you success and correctness. For verily He is in control of this and He has the power to do all things.

Wa 'Alaykum al-Salām wa Raḥmah Allāh wa Barakātuhu

I seek aid from Allāh, success and correctness.

All praise is due to Allāh, and the peace and blessings be upon the Messenger of Allāh, his family and his companions. To proceed:

Firstly: Acting

That which is evident to me concerning this is that it is forbidden because it is built upon a number of forbidden entities, and they are as follows:

1. **Lying.** This is because acting is not founded except upon lying. It is based upon it and it is not feasible without it. Lying is forbidden and no Muslim has any doubt about its impermissibility, as Allāh has censured it in His Book and He has censured those who do it, rather he cursed them. He (ﷺ) said,

﴿ ثُمَّ نَبْتَهَلُ فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴾ ﴿١١﴾

“Then we pray and invoke the Curse of Allāh upon those who lie.” [Sūrah Āl-‘Imrān 3:61]

There comes in the *ḥadīth* from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ):

“Verily lying leads to wickedness and wickedness leads to the Hellfire.”¹

2. **Fabrication and false claims.** There comes in the *ḥadīth* that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said,

“Whoever claims that which is not rightfully his is not from us.”²

3. **Play-acting.** Verily the actor pretends to cry, to laugh, to be sad, to be delighted and to be angry, and in reality they are lying.
4. **Taking the role of a specific character.** Sometimes the Muslim takes the role of a non-Muslim character and the non-Muslim or sinner will play the role of a believer who is from the leading figures in Islām. It could be a companion, a noble scholar or even a just king. This is a major crime.
5. The actors themselves believe that these things are lawful, bearing in mind that a person impersonating someone else in their appearance, walk and speech is backbiting and backbiting is forbidden. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said,

¹ Related by al-Bukhārī (no. 6094) and Muslim (2067).

² Related by al-Bukhārī (no. 3508) and Muslim (no. 112).

“I do not love to impersonate anyone even if I was given such and such [from the worldly affairs].”¹

6. **They teach deception and filth.** As for the claim that they bring about rectification then this is disproven by the evils, which occur as a result of watching these appalling plays.
7. These actors who ascribe to Islām have assisted the orientalist, the enemies of Islām, with a huge service because they rely upon narrations that have been fabricated about the elite of Islām and the men of Islām, and the intent behind these fabricated accounts is to debase their esteemed reputation. So these actors take these lies and spread them, either they are aware of this and pleased with it or they are unaware, or they believe that these narrations are authentic.

In this they have provided a service to the orientalist and taken away from the lofty station of Islām and the men of Islām. This is a severe disservice to Islām and the people of Islām. It may even lead the perpetrator to fall into disbelief.

8. The companions and those who followed them were moved through listening to the *Qurʾān*, the *Sunnah* and admonitions, and they were not in need of plays.

Secondly: Songs (*Anāshīds*)

We say that poetry without vulgarities and which serves as an encouragement [to partake in the legislated] *Jihād*, that is an inspiration to perform noble deeds and which praises the people of virtue; or serves as a prevention from immorality and criticizes its people. Poetry that does not wrongfully violate the honor of a Muslim and which does not contain any exaggerated unlawful praise. This type of poetry was read in

¹ Related by Abū Dāwūd (no. 4875).

the presence of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and he would listen to it and he heard it in his mosque.

For this reason we say that if the poesy of the *anāshīds* are the same as this and if they are sang by one man on various occasions without becoming a common practice and distracting people from that which is of primary importance, then there is nothing wrong with this.

However, if *anāshīds* are taken as an everyday routine, sang with a melodious voice and followed by a group of backup singers who sing together, then this involves three innovations:

1. The innovation of singing these *anāshīd* in a melodious voice, which involves the production of musical tones by altering the voice.
2. The innovation of congregating to sing *anāshīds* because the *Salaf* did not used to do this.
3. We do not know of anyone who would worship through the singing of songs except the *Ṣūfiyyah*, and I fear that after a period of time they will take singing as an act of worship. The *Ṣūfiyyīn* started off by singing poems about abstemiousness and yearning for Paradise in a melodious voice. Then they added to this.

Al-Shāfi'ī (رَحْمَةُ اللهِ عَلَيْهِ) said,

“I left behind a people in 'Irāq from the heretics who innovated something that they call *al-taghyīr*, which they employ to divert the people from the *Qur'ān*.”

Ibn al-Jawzī (d.597H) said after quoting the aforementioned words of al-Shāfi'ī,

“Abū Manṣūr al-Azharī mentioned the *Mughayirrah* [by saying], ‘They are a people who try and bring about change

through the remembrance of Allāh, supplication, and calling [upon Allāh] in humility. They referred to the poems that they sang in remembrance of Allāh as *al-taghyir*.’

Al-Zujāj said, ‘They were called ‘*Mughayyirīn*’ as a result of them rousing the people to desist from that which will perish [from the beauties of this world] and encourage them to focus on the Hereafter.’ Abū al-Ḥārith narrated from Imām Aḥmad (d.241H) that he said, ‘*al-taghyir* is an innovation.’ It was said to him, ‘But they soften the heart.’ He responded, ‘Indeed this is an innovation.’

Ya‘qūb Al-Hāshimī narrated from Imām Aḥmad that he said, ‘*Al-taghyir* is a newly invented innovation.’ Ya‘qūb Ibn Bakhtān narrated from Aḥmad that he said, ‘I detest *al-taghyir*.’

It was also conveyed from Imām Aḥmad that he forbade listening to these [types of songs].

Ismā‘īl Ibn Ishāq al-Thaqafī narrated from Imām Aḥmad that he was asked about listening to this style of poem and he said, ‘I detest them. This is an innovation and these people should not be sat with.’” This is the end of the speech of Ibn al-Jawzī which has been taken from the book, *al-Muntaqā al-Nafīs min Talbīs Iblīs* of Ibn al-Jawzī, (p. 298 onwards).

If this is understood, then I fear that the more time goes on the devil will fool the people, as he did with the *Ṣūfiyyah*, into taking this as an act of worship and they will add to this other forbidden acts such as beating the drum and dancing.¹

¹ [TN] What the Shaykh feared - and worst - has truly transpired. This is an example of the insight of the Shaykh (رحمته الله). As al-Ḥasan al-Baṣrī (d.110H) - رحمه الله - said, “The scholar recognizes the fitnah (trial, tribulation) as it approaches, and the →

May Allāh protect us from what He trialled and tested them with. And peace and blessing be upon our Prophet Muḥammad, his family and his companions.

[Q.46]: Noble Shaykh - may Allāh preserve you - I have a fervent desire to seek knowledge of the religion. I hope you can clarify for me the correct way to seek the legislated knowledge - may Allāh reward you?

[A.46]: The way to seek knowledge of the religion is clear. It is upon you to seek this knowledge from the Scholars who are upon the *Salafi* methodology.

Beware of those who belong to the various movements, those who belong to the innovated methodologies.

So if you want advice, then do not go to these people but rather go to the people of knowledge who teach the *Qur'ān* and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the correct *Salafi* creed.

Start with that which is of primary importance and then what follows it in importance.

[Q.47]: Noble Shaykh, Aḥmad Ibn Yaḥya Al-Najmī (عَمِدَةُ الْعِلْمِ نَجْمِي) we would like for your eminence to be kind enough to answer these two questions, which I will pose to your eminence. We hope that the response to these two questions will be written and that you will support your answer with evidences, which you see appropriate for this topic. May Allāh reward you on behalf of this knowledge, its people, those who revive it and desire it.

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ignorant person recognizes it once it has departed.” Refer to *al-Ḥilyah* (9/24) of al-Asbahānī.

My questions are: what is the ruling regarding the person who says that the Committee of Major Scholars do not possess understanding of the current events? And what is the ruling regarding the one who says that the Committee of Major Scholars is a masonic conception?

[Q.47]: Firstly: I say that this is nothing but a lie upon the Committee of Major Scholars. The intent behind this is to attack and belittle them, and to diminish their lofty status.

Secondly: This statement is evidence of the malice and contempt in the heart of the one who made this statement towards the Committee of Major Scholars, and his hatred and deep-rooted dislike of them.

Thirdly: Whoever hates the *Salafī* scholars who act upon what Allāh has stated and what His Messenger has stated, who teach the people about what Allāh has stated and what His Messenger stated, who issue edicts in accordance to what Allāh stated and His Messenger stated, and work to propagate the legislation of Islām day and night; this person is a misguided innovator, a hypocrite.

Fourthly: The Committee of Major Scholars does not make a judgement in any case and they do not issue an edict until after they have fully understood all the factors surrounding this matter and all issues connected to it, which would affect this verdict. This is what is incumbent upon every scholar who passes religious edicts and every judge.

Whoever says that they do not comprehend the current affairs, has surely accused them of being ignorant fools who fail to comprehend anything of the current events. Rather, they have accused this country that placed them in these positions, and this is a false accusation against them and this country.

It is a lie against them and this country. It is oppressive to them all - may Allāh recompense the one who said this with what he deserves.

Fifthly: What do they want from the major committee? Do they want them to participate with the political analysts or other than them from those who make predictions and forecasts based upon lies, conjecture and estimations? May Allāh annihilate the desires and what it does to people.

Sixthly: The Committee of Major Scholars is extremely busy with the responsibilities that they have been assigned. They also have lessons, lectures, issue edicts and knowledge based projects involving the checking of books, which requires their time and effort. There is no need for more duties.

Seventhly: The people of innovation have a resemblance to the Jews in the sense that whoever is with them they raise them above their station and whoever opposes them then they accuse them of every catastrophe and calamity.

Our proof for this is what happened to ‘Abdullāh Ibn Salām (رضي الله عنه) when he accepted Islām.

He said to the Prophet (صلى الله عليه وعلى آله وسلم),

‘O Messenger of Allāh, the Jews are a lying people and if they should find out about my conversion to Islām, then they will slander me. So send someone to them and ask them about me.’ So the Prophet sent word to them, and he said,

“What kind of man is ‘Abdullāh Ibn Salām amongst you?”

They replied, ‘He is the most learned person amongst us and the son of the most learned amongst us, and the most knowledgeable amongst us and the son of the most knowledgeable amongst us.’

The Messenger of Allāh said,

“What do you think if he embraces Islām will you accept Islām as well?”

The Jews said, “May Allāh protect him from that.” Then ‘Abdullāh Ibn Salām came out in front of them saying, “I testify that none has the right to be worshipped but Allāh and that Muḥammad is the Messenger of Allāh.”

At this point they said, ‘He is the evilest among us and the son of the evilest amongst us, and he is the most ignorant of us and the son of the most ignorant.’

He said, ‘O Messenger of Allāh, did I not inform you they were a lying people.’¹

This *ḥadīth* was collected by al-Bukhārī (d.256H) in the Book, *al-Anbiyā’*, in the chapter, *Manāqib al-Anṣār*.

The people of partisanship took this course of theirs from them as they raise whoever is with them to the clouds of the sky and they accuse whoever opposes them of every calamity, and they treat them ruthlessly without any justice.

As for them saying that the Committee of Major Scholars is a masonic conception, then I say that the free masons are a Jewish organization that was founded with the goal of causing people to abandon the Divine legislations, to satiate the lustful base instincts and to promote the worship of wealth and materialism.

Does the Committee of Major Scholars call to this? May Allāh’s curse be upon the liars.

¹ Related by al-Bukhārī (no. 3329).

The Committee of Major Scholars comprises of people of knowledge, religiosity and piety, and those who sacrifice their time and effort in order to spread the religion of Allāh and His legislation.

This is how we view them - and Allāh will take us and them to account. Are these the qualities of the free masons?

This is a *Surūrī*, *Khārijī*, *Takfīrī* notion that is propagated, and Allāh will recompense them for this with what they deserve. Muḥammad Surūr, this astray, misguided innovator, has speech that is understood as *Takfīr* of the Kingdom of Saudi Arabia and he claims that the Kingdom is governed by America.

He says this and he is residing in London, the capital of Britain. Think about this brother! Who deserves to be described as having servitude to the non-Muslims? An independent country who has their own government and implements their religion of Islām or Muḥammad Surūr who resides in Britain, submits to it, seeks refuge there and begs from them? The judgement is left to the reader.

As for the scholars in Saudi Arabia, then he calls them the slave of the slave of the slave of the slave, and he says that they are on the take and that they have no shame. He also says that the responsibility of the scholar in Saudi Arabia is similar to the officer of an army and that there is no difference between the two, meaning that the job of the scholar is only to follow out a mandate and carry out orders.

I say, 'Exalted are you, O my Lord. How great is the blessing of modesty, and how great is the blessing of faith (*īmān*)!'

Indeed, I am amazed at this boldness to lie and slander and this lack of shame, even before Allāh - if this liar has lost the sense of shame from the people.

Verily, Saudi Arabia honors their scholars, respects and treats them with high regard, which you will not find in any other country or any other land.

The leader of this country even visits the senior scholars at their homes. King Khālid Ibn 'Abd al-'Azīz - رَحْمَةُ اللَّهِ - visited Ibn Bāz, and King Fahd visited Ibn al-'Uthaymīn a few years ago when he visited Qaṣīm and likewise the Crown Prince did as well, from what I recall.

Furthermore, this country judges by the legislation of Allāh in its courts and it relies upon the verdicts of the Committee of Major Scholars in some delicate matters. It adheres to the legislation of Allāh (عَزَّوَجَلَّ) as clarified by the senior scholars.

I say, in closing, that the thing that leads them to [utter] these lies and slander is the fact that they have the belief of the *Khawārij* about whom the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Indeed, they are the dogs of the Hellfire.”¹

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said about them,

“They are the worst of the creation and the worst of all created beings.”²

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“If I was to reach them I would kill them with the killing of 'Ād.”³

In one narration,

¹ **Ṣaḥīḥ**: Related by Ibn Mājah (no. 173) and Aḥmad in *al-Musnad* (no. 18651). It was authenticated by al-Albānī in *Ṣaḥīḥ Sunan Ibn Mājah* (no. 146).

² Related by Muslim (no. 1067).

³ Related by al-Bukhārī (no. 3344) and Muslim (1064).

“Thamūd.”¹

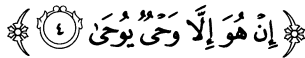
He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to his companions,

“You will look down on your Prayer, your fasting and your recitation compared to theirs. They will leave the religion like the arrow passes through the prey.”²

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“*Tūbā* (paradise) for those who kill them or is killed by them.”³

These are all sayings of the chosen Prophet and appointed Messenger, who does not speak of his desires,



“It is only an Inspiration that is inspired.”

[Sūrah al-Najm 53:4]

All of these things were said as a description of the *Khawārij* before their existence. They appeared at the time of ‘Alī Ibn Abī Ṭālib and they declared him to be a disbeliever⁴ and they declared the rest of the companions to be disbelievers, with the exception of Abū Bakr and ‘Umar.

‘Alī sent to them his cousin, ‘Abdullāh Ibn ‘Abbās to debate them and he debated them and some of them recanted from this stance and others

¹ Related by al-Bukhārī (no. 4351) and Muslim (1064).

² Related by al-Bukhārī (no. 3610) and Muslim (1064).

³ **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 4765) and Aḥmad in *al-Musnad* (no. 1350). It was authenticated by al-Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 3987).

⁴ Refer to *al-Tārīkh* (3/109) of al-Ṭabarī and it was alluded to by Ibn Kathīr in *al-Bidāyah wa al-Nihāyah* (7/265).

remained. Eventually, they ended up killing ‘Abdullāh Ibn Khabbāb and they tore open the stomach of (the mother¹ of his child).²

So ‘Alī fought them and killed them all. However, their remnants do not cease to exist up until today. The belief of the *Khawārij* that has caused them to deserve being punished in the Fire - and this is the same belief of the *Khawārij* of today - is that they believe that it is permissible to rebel against [the Muslim leaders] and they declare the leaders, specifically, to be infidels and, generally, the Muslims. With this they oppose the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allāh and obey the Messenger (Muḥammad), and those of you (Muslims) who are in authority.” [Sūrah al-Nisā‘ 4:59]

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

“Whoever removes his hand from the obedience [of the ruler] he will meet Allāh with no proof.”³

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“Whosoever dies without a *bay‘ah* (pledge of allegiance) around his neck dies the death of *Jāhiliyyah*.”⁴

¹ [TN] This addition is mentioned in *Tārīkh al-Ṭabarī*, and I have added it to provide further clarity.

² Refer to *al-Tārīkh* (3/119) of al-Ṭabarī and alluded to by Ibn Kathīr in *al-Bidāyah wa al-Nihāyah* (7/272).

³ Related by Muslim (no. 1851).

⁴ Related by Muslim (no.1851).

He (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

“He who sees from his ruler something [he dislikes], let him be patient. For verily he who splits away from the *Jamā'ah* by a hand span and then dies, dies a death of *Jāhiliyyah*.”¹

In the *ḥadīth* of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) there comes,

“Whoever leaves the obedience, and splits from the *Jamā'ah* and dies, then his death is the death of *Jāhiliyyah*.”²

In the *ḥadīth* of Ḥudhayfah (رَضِيَ اللهُ عَنْهُ), Ḥudhayfah said,

‘O Messenger of Allāh, what do you suggest if I happen to live in that time?’

He (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

“You should stick to the *Jamā'ah* (the main body of the Muslims) and their leader.”

He said,

‘If there is no *Jamā'ah* and no Imām?’

The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

“Abandon all of these factions even if this means that you have to bite on to the root of a tree until death overtakes you, and you are in this state.”³

¹ Related by al-Bukhārī (no. 7054) and Muslim (no. 1849).

² Related by Muslim (no. 1848).

³ Related by al-Bukhārī (no. 3606) and Muslim (no. 1847).

‘Ubādah (رضي الله عنه) said,

“[We gave the oath of allegiance to the Messenger of Allāh] that we would not oppose the command of those in authority unless you see clear disbelief for which you have a proof from Allāh.”¹

In the *ḥadīth* of Umm Salamah (رضي الله عنها) there comes,

‘Should we not fight them with our swords?’

The Prophet (صلى الله عليه وعلى آله وصحبه) said,

“No, so long as they pray.”²

All of these *aḥādīth* command with patience, to refrain from rebellion and shun opposing those in authority.

The *Salafiyyīn* have already quoted these texts for [all to benefit] in their readings, writings, answers to questions, debates, and when discussing the impermissibility of rebellion and opposing those in authority; but where is the Muslim who will cling and submit to the commands of Allāh and His Messenger.

So the one who says that the Committee of Major Scholars is a masonic conception has declared the scholars of the Muslims to be infidels, and the scholars are the heirs of the Prophets who spread the legislation of Allāh, support His religion and strive for the word of Allāh to be paramount, night and day. We ask Allāh to expose these individuals and humiliate them in this life and the Hereafter.

¹ Related by al-Bukhārī (no. 7056) and Muslim (no. 1709).

² Related by Muslim (no. 1855).

Allāh grants success and guides those whom He chooses from His servants, and He misguides and forsakes whom He chooses. He is not asked about what He does but the [people] will be questioned.

[Q.48]: Noble Shaykh, may Allāh preserve you, do you have any beneficial advice directed to our Muslim brothers, which can serve as a warning against embracing the partisan calls that have opposed the *Salafī* methodology?

What is your opinion about those who say that there is no need for the like of these warnings because they cause disunity and split the ranks?

[A.48]: This disunity and the splitting of the ranks occurs due to the *Hizbī* methodologies. As for the *Salafyyīn*, then they call to the Book of Allāh (عَزَّوَجَلَّ) and they call to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). They do not call to disunity and the splitting of the ranks.

Rather, they call to what the Messenger of Allāh called to: *Tawhīd*, Prayer, fasting and all acts of obedience performed for Allāh's sake (تَبَارَكَ وَتَعَالَى).

Whereas the *Hizbiyyīn* are those who have brought these strange affairs. You find that they strive to perform the supererogatory acts, which are not compulsory, but they leave off matters of creed that are required for a servant's Islām to be correct.

They are lax concerning *Tawhīd*. And they say about *Shirk* that *Shirk* is a primitive practice and that the one who warns against the different manifestations of *Shirk* is addressing things of a previous time. Exalted is Allāh (سُبْحَانَهُ وَتَعَالَى), what is this?

It is obligatory that all of us return to the Book of Allāh (عَزَّوَجَلَّ) and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). That we adhere to what has been authentically transmitted from the Messenger of Allāh

(صلى الله عليه وعلى آله وسلم) and that we adhere to the way of the rightly guided predecessors, at the head of them is the rightly guided Caliphs and all of the companions.

The Prophet (صلى الله عليه وعلى آله وسلم) said when he was asked in the *ḥadīth* that mentions the splitting of the nations, when he said,

“This nation will split into seventy-three sects, all of them are in the Hellfire except one.” They said, ‘Who are they, O Messenger of Allāh?’ He replied, “They are those who are upon what I and my companions are upon today.”¹

How will we be able to adhere to that which the Prophet (صلى الله عليه وعلى آله وسلم) was upon and his companions?

[There is no way] unless we have knowledge of the *ḥadīth* and knowledge of the narrations, and we read the books of *ḥadīth* and books of narrations. This is the only way you are able to be like them.

As for the method of the people of partisanship, then there is no doubt that their action is false and that their actions are misguidance. We ask Allāh to guide us and them. Some of the *Salaf* said,

“Whoever conceals from us his belief will not be able to conceal his companionship.”²

Meaning, he will not be able to hide from us the group that he associates with. So if he comes and goes with the *Ḥizbiyyīn*, then he is a *Ḥizbī*. That is why the poet said,

A man is gauged by his companion - Since he walks alongside him

¹ **Ḥasan:** Related by Abū Dāwūd (4/115), al-Tirmidhī (no. 2641) and others. It was authenticated by al-Albānī in *Ṣaḥīḥ Sunan al-Tirmidhī* (no. 2641).

² Refer to *al-Ibānah* (2/476) of Ibn Baṭṭāh.

*The standard (of quality) of the shoe is by the (other) shoe - Since it is what accompanies it
 To a thing over another - Are standards (of measure) and resemblances
 And the heart to (another) heart - Is an (influencing) guide when it accompanies it*

We ask Allāh to grant everyone success.

We do not call except to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to that which the rightly guided predecessors were upon. We do not call to anything except this.

We say to the people that it is compulsory upon us all to begin with *Tawhīd* and to call to *Tawhīd*, for *Tawhīd* to be the foundation of our call, and for us to focus on the foundations and the principles. As for the other matters that are supererogatory, then there is nothing wrong with us acting upon these matters but this is after the actualisation of the foundations.

As for saying [and promoting] congregational fasts and congregational prayers and this and that [outside of what has been legislated] and us adding to the religion that which is not from it and us making things compulsory that the religion did not, then this a mistake and this is not allowed. This is deemed to be legislating something for which Allāh has sent down no authority.

So we must fear Allāh, our Lord, and we must return back to His Book and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is what is good. Whoever makes something compulsory and it is not obligatory according to the ruling of the Islamic legislation, then they have legislated that which Allāh has not legislated and they fall under the general meaning of the *āyah*,

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

“Or have they partners with Allāh, who have instituted for them a religion which Allāh has not allowed.” [Sūrah al-Shūrā 42: 21]

[Q.49]: Noble Shaykh, Aḥmad what is your opinion regarding some people who compel the people to fast supererogatory fasts on certain days like those who say to some of the youth that the breaking of the fast is at the home of so and so.

So the host is compelled to fast that day because he is embarrassed for these youth to find him not fasting whilst they are fasting. Their proof for this is that this is a form of cooperation upon good. Is there anything forbidden about this or not?

[A.49]: This action is from the gravest of forbidden acts. We know these individuals who make things compulsory upon some of the people, things that Allāh has not made obligatory upon them. They say that this is done for educational purposes or as cooperation upon good deeds.

No, this is nothing more than a false and erroneous practice and whoever does this has appointed themselves as a legislator along with Allāh and His Messenger. They have made something obligatory which Allāh has not.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ﴾

“Or have they partners with Allāh, who have instituted for them a religion which Allāh has not allowed.” [Sūrah al-Shūrā 42:21]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did not command anyone as a compulsion to stand during the night or to fast a supererogatory fast on a specific

day, or the like. Therefore, this act that is practiced by the people of partisanship is false and rejected. It is upon them to fear Allāh (عَزَّوَجَلَّ) and to repent to Allāh from this.

[Q.50]: Noble Shaykh, Aḥmad Ibn Yahya Al-Najmī - سَمِعْتُ مِنَ الرَّبِّ نَجْمًا - for your service to the *Sunnah* and its people.

Al-salāmu 'Alaykum wa Raḥmah Allāh wa Barakātuhu

To proceed:

O Shaykh, verily I love you for the sake of Allāh and I would like for you - may Allāh reward you- to clarify a doubt that is being posed by members of the groups and it revolves around *Imārah* (appointing an *Amīr*).

They say that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered for there to be an *Amīr* upon the journey and a journey only involves a small amount of travelling so why don't we appoint an *Amīr* in this worldly life as it is a long journey.

[This *Amīr*] can encourage us to do good deeds and organise our ranks. They also use this argument as a proof to establish the permissibility of offering the pledge of allegiance to other than the Muslim ruler. We would like for you to clarify this issue - may Allāh protect you - and to support what you say with texts from the Book and the *Sunnah*, may Allāh reward you with good.

[Q.50]: All praise is due to Allāh, the Lord of the creation and peace and blessings upon the Messenger of Allāh, his companions and his family. To proceed:

The *ḥadīth* regarding the appointment of an *Amīr* upon a journey has been related by Abū Dāwūd with the wording,

“If three people go out on a journey, then they should make one of them the leader (*Amīr*).”

This has been reported by way of the narration of Muḥammad Ibn ‘Ajlān upon Nāfi’ upon Abū Salamah upon Abū Sa’īd al-Khudrī (رضي الله عنه) who narrated [these words] from the Prophet (صلى الله عليه وعلى آله وسلم), *ḥadīth* no. 2591.

Abū Dāwūd also narrated it with this chain of transmission and mentioned the companion as Abū Hurayrah (رضي الله عنه) with the wording,

“If there were to be three people on a journey, then they should make one of them the leader (*Amīr*).”¹

Both of these *ḥadīth* were mentioned in the chapter: if a people travel upon a journey, then one of them should be appointed as the *Amīr*, which is chapter (no. 87) in the book of *Jihād* in *Sunan Abū Dāwūd*.

This *ḥadīth* was declared to be sound (*ḥasan*) by Shaykh al-Albānī (d.1420H) in *al-Ṣaḥīḥah* (no. 1322); and he said it has been collected by Abū ‘Awānah in his *Ṣaḥīḥ* (8/18).

[Al-Albānī] stated that this *ḥadīth* has a supporting narration in the *ḥadīth* of Ibn Luhay‘ah who said, ‘Abdullāh Ibn Hubayrah narrated to us upon the authority of Abū Sālim al-Jayshānī upon the authority of ‘Abdullāh Ibn ‘Umar (رضي الله عنه) that the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) said,

“It is not permissible for three people to be in an uninhabited place except that they appoint one of them as an *Amīr*.”²

Al-Albānī said,

¹ Related by Abū Dāwūd (no. 2592).

² Related by Aḥmad in *al-Musnad* (2/176-177).

“I say that the narrators [of this *ḥadīth*] are all trustworthy and precise with the exception of Ibn Luhay‘ah, as he has a weak memory.”

The [author] of *‘Awn al-Ma‘būd*, an explanation of Sunan Abū Dāwūd, mentioned regarding the *ḥadīth* of Abū Hurayrah and Abū Sa‘īd (رضي الله عنه) that al-Khaṭṭābī stated,

“They were commanded with this so that they can be united upon [one position], to prevent conflicting opinion from causing them to split, and as to not differ. Al-Tirmidhī (d.274H) was silent concerning this *ḥadīth*.”

His (صلى الله عليه وعلى آله وسلم) saying,

“If there were to be three people.”

This means if they were [travelling as a group] and the lowest number of such a party is three, ‘then they should appoint one of them,’ meaning as the *Amīr*.

As for their claim or the claim made by members of these partisan methodologies in justification of their false practice of appointing *Amīrs*, other than the overall Muslim ruler, when they are residents and not upon a journey, and them giving the pledge of allegiance to this unknown *Amīr*. They do this because they claim, or some of them claim, that due to the fact that it is legislated to appoint an *Amīr* when on a journey, then this is a proof for the permissibility of this when not on a journey.

They argue that this is proven through analogy of that which is more befitting, meaning that if this is highly recommended on a short journey which may only last a number of days and then it is over, then indeed it is more deserving for this to be permissible on a long journey, which is the journey of this worldly life. It is more deserving in this case.

I say that this is a false and futile assertion, and an incorrect understanding due to the following:

1. Allāh (عَزَّوَجَلَّ) is the legislator and his Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) conveys the legislation of Allāh. So it is impermissible for anyone to legislate other than what Allāh and His Messenger has legislated, and it is not allowed for anyone to legislate anything which has not been permitted by Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

2. The difference between a journey and residency is clear and apparent, and understood by all. When people are residing in their place of residence, meaning not upon a journey, then their affairs are governed by the ruler of that land. It is impermissible for them to take anyone other than him as an *Amīr*, as this would result in chaos, the imprudent gaining control and there would be utter confusion.

Verily, the legislation of Allāh is far above consenting to this foolishness, let alone legislating and ordering it. The legislation of Allāh forbids rebelling against those in authority even if they are sinful and oppressive, and many *aḥādīth* have been reported regarding this.

There comes in *Ṣaḥīḥ Muslim* upon the authority of Umm Salamah (رَضِيَ اللهُ عَنْهَا) that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“There will come rulers and you will approve of some things and dislike others. Whoever recognizes [the evil] and dislikes it, is absolved from blame, and whoever rejects this is safe. But whoever approves of this [evil] and imitates them in this is sinful. Some people said, ‘Shouldn’t we fight against them?’ He replied, “No, as long as they pray.”¹

In another version of this *ḥadīth*,

¹ Related by Muslim (no. 3446), Abū Dāwūd (no. 4760), al-Tirmidhī (no. 2265) and Aḥmad in al-Musnad (no. 26188).

“Whoever dislikes this [evil] will be absolved of blame, and whoever rejects it is safe.”¹

The remainder of this *ḥadīth* is the same.

The meaning of this *ḥadīth* is that there will appear rulers who will do things that you know to be in accordance to the truth and they will do things that you know are incorrect. So whoever rejects the wrong with the heart and knows that these things are wrong and hates them is absolved of blame; and whoever rejects this with their tongue is safe.

However, it is a condition when advising the ruler to do so in a private manner, as it has a better chance of being accepted in this fashion and it is safer for the society as a whole because it prevents chaos and instability from spreading.

“Whoever approves of this [evil] and imitates them in this is sinful,” meaning this person is a sinner.

When the companions said,

“Should we not fight them?”

He (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said,

“No, as long as they pray.”

So in this is a prohibition to rebel against the [Muslim] ruler, as long as he establishes the Prayer.

It is also narrated in *Ṣaḥīḥ Muslim* upon the authority of ‘Arfajah who heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) say,

¹ Related by Muslim (no. 1854).

“When you are [in a situation] where you have one single man as your leader, you should kill whoever seeks to undermine your solidarity or disrupt your unity.”¹

There comes in *Ṣaḥīḥ Muslim* from the *ḥadīth* of Abū Sa‘īd al-Khudrī (رضي الله عنه) who said that the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) said,

“When the oath of allegiance has been taken for two caliphs, kill the one for whom the oath was taken last.”²

In *Ṣaḥīḥ Muslim* from ‘Abdullāh Ibn ‘Amr Ibn al-‘Āṣ (رضي الله عنه) who said,

‘I accompanied the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) on a journey. We stopped at a place [to rest]. Some of us began to set up their tents, others competed with one another in archery, and others began to graze their animals. At that time when an announcer of the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) announced that the people should gather together for Prayer, so we gathered around the Messenger of Allāh (صلى الله عليه وعلى آله وسلم).

He (صلى الله عليه وعلى آله وسلم) said,

‘It was the duty of every Prophet that has gone before me to direct his followers to what he knew was good for them and warn them against what he knew was bad for them. Verily this nation of yours had its [best] days of peace and [wellbeing] at its beginning, and the latter part of it will be afflicted with trials and with things that you dislike.

There will be trials and tribulations one after the other, each making the previous one appear minor in comparison. A

¹ Related by Muslim (no. 1852).

² Related by Muslim (no. 1852).

trial and tribulation will come and the believer will say, 'This is going to bring about my destruction.' When this trial is over another trial will come and the believer will say, 'This is definitely the one that is going to destroy me.' Whoever wishes to be safe from the fire and enter the garden should die whilst believing in Allāh and the Last Day; and they should treat the people as they wish to be treated by them.

Whoever swears the pledge of allegiance to a Caliph and gave him the pledge with his hand and the sincerity of his heart, should obey him as much as he is able. If another man comes forward and challenges his authority, then behold the latter."¹

There comes in *Ṣaḥīḥ Muslim* upon the authority of 'Ubādah Ibn al-Ṣāmit (رضي الله عنه) who said,

"The Messenger of Allāh (صلى الله عليه وعلى آله وسلم) summoned us and we gave him the pledge of allegiance and among the conditions of the pledge was that we were to listen and obey at times when we were active and at times when we were tired, at our times of difficulty and at our times of ease, and even when preference is given [to others] over us. And not to oppose those in authority unless you see them committing open disbelief for which you have a clear proof from Allāh."²

I say:

What opposition is greater than giving the pledge of allegiance to another *Amīr*, other than the general leader of the Muslims? What will

¹ Related by Muslim (no. 1842).

² Related al-Bukhārī (no. 7056) and Muslim (no. 1709).

be your position if the first *Amīr* commands you to do something and the second *Amīr* forbids you from this affair? Which of the two of them will you obey, will you listen to the first and disobey the second, or disobey the first and obey the second?

If you obey the first, then you are upon the correct path, and you should know that with you choosing to obey the first *Amīr* and to disobey the second then you have acknowledged that the second pledge of allegiance is false and has no credible basis whatsoever and that doing this is totally futile. But if you were to obey the second and disobey the first who you initially gave the pledge of allegiance with your hand and the sincerity of your heart, then indeed you have angered your Lord and you have caused turmoil in your land.

If any blood is spilled then you are the cause of this and you will bear the sin of this, of which only Allāh knows the true extent. If inviolable things are infringed upon, then you are the cause of this and you will bear the sin of this, of which only Allāh knows the true extent. If the roads are obstructed and people are afraid to travel then you are the cause of this and you will bear the sin of this, of which only Allāh knows the true extent.

Look to your wellbeing and repent to Allāh whilst repentance is accepted and beneficial to you. If you say, 'I have no such pledge of allegiance around my neck.' Then we say to you that the pledge of allegiance of your clan and the Shaykh of your tribe is on your behalf and on behalf of the whole tribe. So you have a pledge of allegiance around your neck whether you like it or not.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

“Let your leaders forward us your decision.”¹

¹ Related by al-Bukhārī (no. 2308).

So the pledge of allegiance of the tribal leaders is a pledge on behalf of all those under them.

If you say that the first pledge of allegiance is null and void, then what is the reason for this nullification? If you say that it has been nullified by the fact that they allow banks dealing with interest, then I ask you do you believe that on account of dealing in usury this person has committed disbelief? If you say yes, then we say to you that this is the belief of the *Khawārij* who declare the Muslims to be disbelievers on account of major sins and that they will be in the Hellfire for eternity.

For this reason they do not judge anyone to be a Muslim except someone upon their *madhhab* and belief. As for the people of the *Sunnah* and the *Jamā'ah*, then they do not declare anyone to be a disbeliever on account of a sin [lesser than *Shirk*] even if it is a major sin and even if they fall into this sin numerous times.

If you ask what the proof is for this, then we say to you that the proof is the authentic *ḥadīth* about a man that was regularly brought forth for drinking alcohol. On one occasion a man said, 'May Allāh curse him, how many times has he been brought forth for drinking alcohol.' The Prophet (صلى الله عليه وعلى آله وسلم) said,

“Do not aid the *Shayṭān* against your brother.”¹

So he (صلى الله عليه وعلى آله وسلم) referred to him as a brother in Islām even though he drank alcohol, which is the mother of all evils, on numerous occasions and his regular consumption of alcohol did not expel him from Islām. Rather, the Prophet (صلى الله عليه وعلى آله وسلم) criticised the one who cursed him.

And Allāh said,

¹ Related by al-Bukhārī (no. 678).

﴿ وَإِن طَافَا فَنَانٍ مِّنَ الْمُؤْمِنِينَ أَفْسَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَت
 إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَى اللَّهِ أَمْرٌ ؕ فَإِن فَاتَتْ
 فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا
 الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

“And if two parties or groups among the Believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allāh; then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allāh loves those who are equitable. The Believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allāh, that you may receive mercy.”

[Sūrah al-Hujurāt 49:9-10]

Allāh (عَزَّوَجَلَّ) has affirmed faith for those who fight one another, and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“If two groups of Muslims meet with their swords, then the murderer and the murdered are in the Hellfire.”¹

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said,

“Abusing the Muslim is a sin and fighting him is disbelief (*kufr*).”²

¹ Related by Muslim (no. 2888)

² Related by al-Bukhārī (no. 48) and Muslim (no. 64).

Hence, the meaning of disbelief here is *Kufr* of ingratitude, meaning to deny the blessing of Islamic brotherhood. This is minor disbelief.

It becomes clear from this that the perpetrator of the major sins does not disbelieve even if it happens numerous times until he believes and declares these [sins] to be lawful. If he believes that they are lawful, then he disbelieves even if he does not commit any of these forbidden acts.

Ibn Ḥajr (d.852H) stated in *Fatḥ al-Bārī* (10/66),

“There is a unanimous consensus that a small amount of alcohol is forbidden and that a large amount is forbidden. It is authentically established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said, “Every intoxicant is forbidden.”¹

Whoever believes that something forbidden is lawful has disbelieved, and there is unanimous agreement on this.”

What is *al-Istihlāl* that causes the servant to be regarded as someone who declares this forbidden matter to be lawful?

Al-Istihlāl is from the actions of the heart. It is when the servant believes with his heart that this matter that is unanimously established as being forbidden is actually lawful, even if he does not verbally state this.

So whoever believes that *zinā* (fornication) is lawful has disbelieved even if does not commit this act, whereas the one who commits fornication and believes it is forbidden is a sinful Muslim.

Similarly, the one who believes that interest is lawful has disbelieved even if he does not practice it, whereas the one who deals in interest and believes it to be unlawful is a sinful Muslim.

¹ Related by al-Bukhārī (no. 6124) and Muslim (no. 1733).

Whoever believes that alcohol is lawful has disbelieved even if he does not drink it, whereas the one who drinks alcohol and believes it to be unlawful is a sinful Muslim.

Based upon this, how do we identify *al-Istihlāl*?

We know it through verbal articulation. When the person states, for example, alcohol is lawful, interest is lawful or fornication is lawful, or he writes this in a book that we know with certainty is his work. As for any other way, then it cannot be deemed *Istihlāl* as *Istihlāl* is an act of the heart and no one knows what is in the heart except Allāh alone.

With this precise definition, the proof of those who declare Muslims to be disbelievers on account of major sins, even if they are committed numerous times, has been destroyed and invalidated, which is the false argument that they utilise to rebuff the pledge of allegiance to the Muslim ruler.

[It must be understood] that the Prophet's (صلى الله عليه وعلى آله وسلم) permission to rebel against the leaders and allowance for them to be fought was dependent upon witnessing clear disbelief for which we have a proof from Allāh. He (صلى الله عليه وعلى آله وسلم) specified that they should be obeyed as long as they establish the Prayer.

“Obey them as long as they establish the Prayer amongst you.”¹

This obedience is restricted to that which is lawful, due to his (صلى الله عليه وعلى آله وسلم) saying,

“There is no obedience to the creation if this entails disobedience to the creator.”²

¹ Related by Muslim (no. 1855).

² **Ṣaḥīḥ:** Related by Imām Aḥmad in *al-Musnad* (no. 3879), and declared authentic by al-Albānī in *al-Ṣaḥīḥah* (no. 179).

There is also another condition, which is to obey them as much as we are able due to the *ḥadīth*,

“We offered the pledge of allegiance to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) to hear and obey, and he instructed us to say, ‘As much as you are able.’ So we said, ‘Allāh and His Messenger are more merciful to us than our own selves.’”¹

So what is the justification of taking an *Amīr*, other than the general Muslim leader, whilst residing in your normal place of residence and not travelling and offering the pledge of allegiance to this hidden leader who is not the recognized leader who is apparent and visible to the people?

There is no doubt that the reason for this is none other than the desires of the people of these innovated methodologies, which they have taken as a methodology other than the Prophetic methodology.

They have been punished as a result of their desertion of the *Sunnah* of al-Muṣṭafā (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), meaning that they have been punished with the deviation of their hearts and their approval of falsehood – to Allāh we belong and to Him we shall return.

If you were to say that we do not offer this pledge of allegiance on account of leadership but rather we have only offered this pledge to do Islamic work such as calling to Allāh and striving in the path of Allāh, then we say to you that Allāh has obliged you to do this Islamic work in His Book where he has taken from you this covenant and likewise upon the tongue of the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). He (سُبْحَانَهُ وَتَعَالَى) said,

¹ **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 1597), al-Nasā’ī (no. 4181), Mālik in *al-Muwatta’* (no. 1842) and Aḥmad in *al-Musnad* (no. 26466). It was authenticated by al-Albānī in *Ṣaḥīḥ Sunan al-Nasā’ī* (3/127).

﴿ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ
 لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ ﴿١٥٩﴾ إِلَّا
 الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ
 الرَّحِيمُ ﴿١٦٠﴾ ﴾

“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.”

[Sūrah al-Baqarah 2:159-160]

Furthermore, if you were to call to Allāh and you called to Allāh, submitting to the command of Allāh (عَزَّوَجَلَّ) and the command of his Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then you are sincere and will be rewarded. However, if you do this submitting to the command of the one whom you offered the pledge of allegiance, then I fear for you in this situation that you are showing off and trying to please the one whom you pledged allegiance to. [In the latter case] you will have no reward and you will be regretful at a time when regret is of no avail.

3. This command from the wise legislator to appoint an *Amīr* is specific to the journey, only applicable to it and restricted to this situation, as proven by his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) words,

“If three people go out on a journey, then they should make one of them the leader (*Amīr*).”

His saying, “If they go out.”

Here ‘if’ (*Idhā*) is a conditional particle and ‘go’ is the verb of this condition and the condition’s reply is ‘they should make one of them the *Amīr*.’

In this sentence ‘three’ has been specified to add clarity to the verb of this condition, as it is the subject of this verb.

Therefore, the meaning would be: if there are three or more, then command them to appoint an *Amīr* over them if they are upon a journey, and if they are not then do not.

In the *ḥadīth* of Ibn ‘Umar (رضي الله عنهما),

“It is not permissible for three people to be in an uninhabited place except that they appoint one of them as an *Amīr*.”¹

Al-Albānī said in *al-Ṣaḥīḥah* (3/314),

“I say that the narrators [of this *ḥadīth*] are all trustworthy and precise with the exception of Ibn Luhay‘ah, as he has a weak memory.”

I say that [this *ḥadīth*] is strengthened by the narration quoted earlier.

It becomes clear from this that the allowance given by the legislator to appoint this particular *Amīr* is specific to the journey. So whoever claims that the allowance given by the legislator to appoint this particular *Amīr* on a journey is a proof that it is permissible during residency is ignorant and does not understand anything of the legislation of Allāh. He should conceal his ignorance and not expose his ignorance to others.

¹ Related by Aḥmad in *al-Musnad* (2/176-177).

[Q.51]: Noble Shaykh, Aḥmad Ibn Yahya Al-Najmī - may Allāh grant you success - I have found some books that contain within them speech concerning these partisan groups that have embraced a methodology that opposes the methodology of the *Salaf* in matters of knowledge and action.

Some of these books are detailed and challenging for the beginner to comprehend its content and some are concise and contain little benefit and do not provide the required information. So we hope - O Shaykh - that you can provide us with a clear, accurate, and yet concise picture of the most renowned founders of these groups and the points of criticism for which they have been rebuked.

So that the Muslim can be cautious and avoid falling into any of these errors.

If you would be so generous - O Shaykh - we hope that at the end [of this clarification] you could describe the true methodology, which every Muslim is obligated to adhere to and walk in its shade, in order to follow [the Book and the Sunnah] and abandon innovation and falsehood. In order for the servant to successfully attain the pleasure of His Lord and Protector in the abode of His generosity and a place of His Mercy and Pleasure [i.e. in Paradise].

[A.51]: All praise is due to Allāh, and peace and blessings upon the most noble of all creation, our Prophet Muḥammad, his family and Companions.

To proceed:

THE MUSLIM BROTHERHOOD

A description of The Muslim Brotherhood

They are the followers of Ḥasan al-Bannā.

Their methodology has been critiqued with a number of criticisms the most important of them are as follows:

[1]: The lack of importance and neglect given to *Tawḥīd al-'Ibādah*, which is the most important thing in Islām, as the Islām of any servant is not valid without it.

[2]: Their silence and approval of people committing major *Shirk* like supplication to other than Allāh, circumambulation around the graves, making vows to the deceased in the graves, sacrificing in their names and what is similar to that.

[3]: Verily, the founder of this methodology was a *Ṣūfī*. He had a strong connection with *Ṣūfiyyah* as he gave a pledge of allegiance to 'Abd al-Wahhāb al-Ḥuṣāfī to adhere to *Ḥuṣāfiyyah Shādhiliyyah Ṣūfī* order.

[4]: The existence of innovations amongst them and them worshipping through these innovations. To the extent that the founder of this methodology asserted that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) would attend their gatherings of remembrance and that he (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) would forgive their past sins, when he said,

“May Allāh bless the light that appeared (the Prophet) - To the whole of creation, and so he outshined the sun and the moon

This is the beloved one (i.e. the Prophet) who has attended this [gathering] along with the beloved ones – And he has forgiven all for their previous and past sins”

[5]: Their call to the Caliphate. This is an innovation because the Messengers and their followers were not tasked with anything except the call to *Tawhīd*.

Allāh said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ﴾

“And verily, We have sent among every nation (*Ummah*) a Messenger proclaiming: Worship Allāh Alone, and avoid all false deities (*Tāghūt*).”

[Sūrah al-Naḥl 16:36]

[6]: Their lack or weakness of *al-walā' wa al-barā'* (allegiance and disassociation). This is manifest in their call to bring together the *Sunniyyīn* and the *Shī'ah*. Their founder stated, “We cooperate with one another upon that which we agree, and we pardon one another in that which we differ.”

[7]: Their hatred for the people of *Tawhīd*, those who adhere to the *Salafī* way, and their abhorrence of them. This becomes apparent in their speech concerning the country of Saudi Arabia, which was founded upon *Tawhīd*, and which teaches *Tawhīd* in its schools, institutes and universities. It also became apparent in their murder of Jamīl al-Raḥmān al-Afghānī just because he called to *Tawhīd* and because he had schools in which *Tawhīd* was taught.

[8]: Their pursuit of the faults of the [Muslim] leaders and their search for their shortcomings regardless of whether this information is true or false. Them spreading this amongst the naïve youth in order to fill their hearts with hatred and malice towards the rulers.

[9]: Their loathsome partisanship to the party that they ascribe. They display allegiance based on this party and they display disassociation on account of this party.

[10]: Taking the pledge of allegiance to work for the methodology of the Muslim Brotherhood with the ten conditions that their founder has mentioned.¹ There are also other points of criticism, which perhaps we can address later.



¹ Whoever wants to know more about these ten conditions that were conveyed from the founder of the Muslim Brotherhood, and likewise the other points of criticism against this group, should return to the book of our Shaykh, Aḥmad al-Najmī, *al-Mawrid al-'Adhab al-Zullāl*.

THE QUṬBIYYAH

They are a people who have read the books of Sayyid Quṭb and embraced everything in them from truth and falsehood. You find them defending Sayyid Quṭb when someone criticizes him, even if the truth is with the critic.

It is known that Sayyid Quṭb was not a person of religious knowledge. Rather, he was a writer. He adopted the beliefs of the *Ashā'irah*, the belief of figurative interpretation of the Attributes of Allāh, like others from the scholars of Egypt.

He has grave and awful errors. Some of the men from the people of knowledge have clarified and refuted them. However, when they clarified these errors the *Quṭbiyyīn* became furious, censuring, speaking against and disparaging them - Allāh is sufficient for us and He is the best disposer of our affairs.

The fundamental principle is that men are known by the truth and the truth is not known by the men. It is obligatory for us to accept the truth and establish our religion upon this truth, sincerely for the sake Allāh, Lord of all creation, and to abandon everyone who traverses upon an innovated methodology. And to make our role model, the Messenger of Allāh (صلى الله عليه وعلى آله وسلم), his [rightly guided] Caliphs, his Companions, and those who followed them from the Imāms of guidance. And success is granted by Allāh.



THE SURŪRIYYAH

A description of the people who adhere to this methodology and ascribe to it:

The *Surūriyyah* are a people or a group that ascribe themselves to Muḥammad Surūr Zayn al-‘Ābidīn. They possess some traits of the *Sunnah* and they possess some traits of innovation.

The most important points of criticism established against them are:

[1]: They attack the rulers and speak ill of them in a manner that results in evil, turmoil and serious danger. That which is apparent is that they declare the leaders to be disbelievers, but this is derived from their actions and not from their words.

This is because the path they have adopted is the path of the *Khawārij* or close to it, whilst the texts necessitate hearing and obeying those in authority.

Our rulers in this land are Muslims – and all praise is due to Allāh. They implement the Legislation of Allāh in their courts and they establish the prescribed punishments. So declaring them to be disbelievers or speaking ill of them, which results in rebellion and defiance, is considered a great form of corruption.

This is why we should stay away from those who adhere to this methodology or free ourselves from them, especially when they have disparaged the scholars of this land by abusing them, making defamatory statements against them and accusing them of betraying the religion. This matter clearly indicates their ulterior motives.

[2]: They call to *Jihād*, but they do not intend by it the [legislated] *Jihād* against the disbelievers but it appears that their intent is against the state.

It should be recognized that we do not absolve the state of error and we do not claim that they are infallible.

However, we say that it is obligatory to obey them and to advise them in a private fashion because they are Muslims. The legislator forbade us from rebelling against the leaders unless clear disbelief is seen for which the person has a proof from Allāh.

[3]: They claim that the scholars of this land fail to understand the current affairs. A refutation of this is that the scholars who issue religious edicts and the judges [who reside over the courts] have not issued a fatwa in a single matter nor have they judged in a single affair until they have understood the situation, and taken into consideration anything that surrounds it such as the reason, any causative factors and anything that would influence this.

Whoever claims that the scholars and judges do not understand the current affairs has oppressed himself and said what is not permissible for him to say.

As for knowing [and uncovering] the plans of the enemies and the like, then this is the sole duty of every country's army.



JAMĀ‘AH AL-TABLĪGH

They are the followers of Muḥammad Ilyās, who is the founder of this group.

A Biography of the Founder:

Muḥammad Ilyās was born in the year 1302H. He memorized the *Qur‘ān* and read the six books of Ḥadīth according to the *Deobandī Ḥanafī Madhhab*, which is an *Ash‘arī, Māturīdī* creed and *Ṣūfī* order. They adhere to four *Ṣūfī* orders:

1. The *Naqshabandiyyah*
2. The *Sahrawardiyyah*
3. The *Qādiriyyah*
4. The *Jishtiyyah*

The founder, Shaykh Muḥammad Ilyās offered the *Ṣūfī* pledge of allegiance at the hand of Shaykh Rashīd al-Kankūhī. He later renewed it after Shaykh Rashīd al-Sahāranfūrī and pledged it at the hand of Shaykh Aḥmad al-Sahāranghūrī, who certified him to accept the pledge of allegiance in the well-known *Sūfī* way.

Muḥammad Ilyās would sit in seclusion at the grave of Shaykh Nūr Muḥammad al-Badāyūnī. In what is known as the *Jishtī* style of meditation, he would go out to the grave of ‘Abd al-Quddūs al-Kankūhī, who believed in *Waḥdah al-Wujūd*.¹

He resided and taught in Delhi and died in the year 1363H.

¹ [TN] The unity of existence, which is the heretical belief that Allāh is everything and everywhere.

Circumstances That Lead To the Formation of This Movement:

Shaykh Abū al-Ḥasan al-Nadawī believed that Muḥammad Ilyās resorted to giving *da'wah* in this way when he realized that the methods employed by the blind-followers failed to rectify the people of his region.

Shaykh Miyān Muḥammad Aslam quotes some of the sayings of Muḥammad Ilyās (and one of these statements was) that he claimed that he received inspiration to traverse this path through a dream in which he received a new exegesis of Allāh's saying,

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

“You are the best nation produced as an example for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh.” [Sūrah Āl-Imrān 3:110]

(He argued) that this necessitates that going out to call to Allāh cannot be actualized by staying in one place based on the saying of Allāh (سُبْحَانَهُ وَتَعَالَى),

أُخْرِجَتْ

“Sent out...”

And that faith increases through going out (upon *khurūj*) based upon Allāh's saying,

“And believing in Allāh,” after His Saying, “Sent out for mankind.”

There are a number of observations on what was previously stated by Muḥammad Ilyās:

[1]: The *Qurʾān* is not explained through mystical inspiration and *Ṣūfī* dreams the majority of which, rather all of them, are inspiration from the *Shayṭān*.

[2]: It is apparent from what has preceded that the founder of this group was engrossed in *Ṣūfiyyah* from his head to his toes.

(The proof of this) is that he gave two pledges of allegiance to the *Ṣūfī* order and was afflicted with their false deities and he would spend his time sitting by their graves.

[3]: The founder of this group was a superstitious grave worshipper. This is clear from his saying, “He would sit in seclusion at the grave of Shaykh Nūr Muḥammad al-Badāyūnī...”

And they mention concerning the second person [whose grave he would sit at] that he used to believe in *Waḥdah al-Wujūd*.

So his sitting at the grave of someone who held this belief is a proof that he also believed it.

[4]: Those who believe in *Waḥdah al-Wujūd* claim that Allāh becomes embodied in the form of a beautiful woman – and Allāh’s refuge is sought. This is something of the utmost revulsion.

May Allāh give them the curses and wrath that they deserve.

The methodology of *Jamāʾah al-Tablīgh* can be summarized in six issues or six principles or six characteristics:

[1]: Absolute implementation of the statement of *Tawḥīd*, “*Lā Ilāha Illa Allāh Muḥammad al-Rasūlullāh.*”

[2]: Praying the Prayers with submissiveness and humility.

[3]: Knowledge of the virtuous deeds (*faḍā'il*), and not issues of Islamic jurisprudence (*masā'il*), along with remembrance.

[4]: Honouring the Muslims.

[5]: Correction of the intention.

[6]: Calling to Allāh and going out (on *khurūj*) for the sake of Allāh according to the methodology of *al-Tabligh*.

For each of these principles or characteristics there is a hidden intent and objective behind it, as well as an assigned virtue to be attained, (according to this group).

So their objective behind *Lā Ilāha illā Allāh* for example is to remove the corrupt certainty from the heart while replacing it with the correct certainty as it pertains to the essence of Allāh. They really intend by this *Waḥdah al-Wujūd*.



POINTS OF CRITICISM AGAINST JAMĀ'AH AL-TABLĪGH

[1]: The founder of this group was nurtured upon *Ṣūfiyyah* and gave two pledges of allegiance to *Ṣūfī* orders.

[2]: He would sit at the graves, waiting to receive some spiritual enlightenment and inspirational ideas from the deceased inside of the grave.

[3]: He would perform the meditation of the *Jishtīyah* at the grave of 'Abd al-Quddūs al-Kankūhī, who believed in *Waḥdah al-Wujūd*.

[4]: The *Jishtī* style of meditation is that the person sits at the grave for half an hour each week, covering the face and reciting this remembrance, "Allāh is present with me, Allāh is watching over me."

If this statement or this action is done sincerely for Allāh, then it is an innovation. If it is done in submission and surrender to the person in the grave, then it is judged as associating partners with Allāh. The latter of the two is most evident.

[5]: The mosque from where their call emerged has within it four graves.

[6]: The founder of this group believed in *Kashf* (spiritual enlightenment upon the way of the *Ṣūfiyyah*).

[7]: The founder of this group was a superstitious grave worshipper.

[8]: The *Tablīghiyīn* worship with an innovated form of remembrance in accordance to the way practiced by the *Ṣūfiyyah*; this is when they break up the statement *Lā Ilāha illā Allāh*.

[9]: Whoever suffices with the negation found in [*Lā Ilāha illā Allāh*] and intentionally severs it from the affirmation by saying "*Lā Ilāha*" (there is no deity), then this definitively amounts to disbelief, as

mentioned by Shaykh Ḥamūd al-Tuwayjirī, who quoted this from the scholars.

[10]: These individuals allow the wearing of amulets that contain talismans and mysterious names, which may be the names of devils. And this is not permissible.

❦ ❦ ❦ ❦ ❦

THE SALAFĪ METHODOLOGY

[1]: We worship Allāh (عَزَّوَجَلَّ) with *Tawhīd*. We do not invoke anyone besides Him nor do we turn to anyone other than Him to bring about good or repel evil.

We worship Allāh by having hatred of the polytheists and enmity towards them. Though, we are obliged to first call them to *Tawhīd* and to clarify to them that there is no Islām without *Tawhīd* and that whoever invokes other than Allāh has disbelieved.

Whoever continues after that, then at this moment it is compulsory for us to distance ourselves from him and hate him for the sake of Allāh.

[2]: The creed of the *Salaf* is built upon the foundation that Allāh (عَزَّوَجَلَّ) is only described with what He has described Himself with in His Book and upon the tongue of His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ), without distortion of these Attributes, without likening or resembling them to the creation, denial or metaphorical interpretation.

[3]: We affirm for Allāh the beautiful Names that He has affirmed for Himself and which He has praised Himself with, whether they are found in the *Qur'ān* or the *Sunnah*.

[4]: We believe that there is no way to attain Allāh's pleasure or towards Paradise except by way of the Messenger of Allāh Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). Whoever attempts to attain Allāh's pleasure by way of other than the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) has certainly gone astray and been blinded from the truth. He loses in both this world and the Hereafter.

[5]: We believe that the Divine legislation of Allāh (عَزَّوَجَلَّ) is what is found in the two sources of revelation: the Book of Allāh and the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ). This is what our Lord indicated with His saying,

﴿ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيحَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ

لَا يَعْلَمُونَ ﴿١٨﴾

“Then We put you, (O Muḥammad), on an ordained way concerning the matter of religion; so follow it and do not follow the inclinations of those who do not know.” [Sūrah al-Jāthiyah 45:18]

[6]: We believe that the *Qurʾān* is the Speech of Allāh, which was revealed and uncreated, and that the *Sunnah* explains it. The *Qurʾān* is explained by the *Sunnah* and by the explanations of the companions and those who followed them in goodness.

So the exegesis of the *Qurʾān* is through the narrations, meaning by way of the companions, their students and through the *aḥādīth* relating to this. The books that contain these exegeses are the ones we are required to purchase and read, such as the *Tafsīr Ibn Jarīr*, *Tafsīr Ibn Kathīr*, *Tafsīr al-Baghawī*, *Tafsīr al-Durr al-Manthūr* of al-Suyūṭī and those which are similar to this.

[7]: It is mandatory that we take the *Sunnah* according to the way of the scholars of *ḥadīth*, accepting their authentication of *ḥadīth* and weakening of them. So we accept what is authentic and refrain from what is weak.

[8]: We show devotion to Allāh by obeying those in authority, as long as they are Muslims who judge with Allāh’s Legislation and who implement the prescribed punishments, as long as they establish the Prayer.

[We believe that] obeying them is an obligation even if they are oppressive. Whoever states something contrary to this and declares it permissible to rebel against the Muslim ruler, even if he is an oppressor, is

a deviant innovator. It is mandatory to refute his speech and to clarify his deviance.

[9]: It is impermissible to spread the faults of the leaders because this incites turmoil and tribulations, and it is a cause of it and a reason for it to spread.

[10]: It is obligatory upon us to worship Allāh (عَزَّوَجَلَّ) through the *Sunnah* and to follow it, and to despise innovations and the innovators, due his saying (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ),

“Whoever performs an action that is not in accordance to this affair of ours, then it is rejected.”

In another narration:

“Whoever introduces into this affair of ours that which is not from it, then it is rejected.”¹

This is a synopsis and some concise words regarding the creed of the *Salaf*, which we are obliged to accept and traverse upon if we want salvation and the truth. It is necessary that we forsake the opinions of men, which are not supported by any evidence, as men are known by the truth and the truth is not known by way of men.

Finally, it is obligatory for us to implore Allāh to show us the truth as the truth and allow us to follow it, and to show us falsehood as falsehood and allow us to evade it.

Indeed Allāh is in control of this and able to do all things.

¹ Related by al-Bukhārī (no. 2697).

May the peace and blessings of Allāh be upon our Prophet Muḥammad – the best, most obedient, most pious and purest of creation – and upon his family and his companions.



Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

Āhād: a narration which is narrated through one chain only.

Aḥādīth: see *ḥadīth*.

‘Alayhi al-salām: May Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

‘Aṣr: the afternoon Prayer.

Awliyā’: see *Walī*.

B

Bid‘ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَام) went for the *Mi‘rāj*.

D

Dā’ī: One engaged in *da‘wah*, caller.

Ḍa’īf: A weak, unauthentic narration.

Da‘wah: Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

Dīn: a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ جَلَالُهُ) with the heart, sayings of the tongue and actions of our limbs.

F

Fāḥish: One who speaks with evil or obscene speech.

Fard Kifāyah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.

Fatwā: (pl. *fatāwā*) A religious verdict.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah* (ritual sexual impurity).

H

Ḥadīth: (pl. *aḥādīth*) the saying, actions and approvals accurately narrated from the Prophet (صلى الله عليه وعلى آله وسلم).

Ḥalāl: Lawful.

Ḥanīf: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

Ḥarām: Unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

Ḥarj: Killing.

Al-Ḥarūriyyah: a special unorthodox religious sect that branched off from the *Khawārij*.

Hijrah: Migration from the land of *Shirk* to the land of Islām.

Ḥukm: A judgment of legal decision (especially of Allāh).

I

ʿIbādah: worship, worship of Allāh.

Ihṣān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmāʿ: A consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: A leader; a leader in Prayer, knowledge in *fiqh*, leader of a state.

Īmān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janaa'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

Al-Kabā'ir: The major sins.

Khārijī: (pl. *Khawārij*): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khuṭbah: (person *khaṭīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: A way; method; methodology.

Marfū': A raised; a narration attributed to the Prophet (صلى الله عليه وعلى آله وسلم).

Masjid: A mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājiroon, muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muḥaddith: scholar of the science of *ḥadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: Someone who is qualified to pass judgment using *ijtihād*.

Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlid*.

Mushrik: (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allaah (جَلَّ وَعَلَا) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mustahabb: Recommended; an action if left not punishable and if done it is rewardable.

Muttaqūn: People who are pious.

Mutawātir: a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwaḥḥid: (pl. *muwaḥḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawḍūʿ: Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mawṣūl: Connected; a continuous *isnād* that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

N

Nāfilah: (pl. *nawāfil*) Optional act of worship.

Niyah: An intention from the heart.

Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for His creation.

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: Devotion; a special supplication while standing in the Prayer.

Quraysh: One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme *Shī'ah*; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: The ninth month of Islāmic calander, in which Muslims observe fasting.

S

Ṣaḥābah: Muslims who met the Prophet (صلى الله عليه وسلم) believing in him and died believing in him.

Ṣaḥīḥ: Authentic, the highest rank of classification of authentic *aḥādīth*.

Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: The life story of the Prophet (صلى الله عليه وسلم).

Sharī'ah: The divine code of law in Islām.

Shawwāl: The month after *Ramaḍān*.

Shayṭān: Satan.

Shī'ah: (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

Shirk: Associating partners with Allāh directly or indirectly in worship; compromising any aspects of *Tawḥīd*.

Sūrah: A chapter of the *Qur'ān*.

Sunnah: Example, practice; the way of life of the Prophet (صلى الله عليه وسلم), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

T

Tābiī: (pl. *tābiīn*) the generation after the Companions of the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Tafsīr: explanation of the *Qurʾān*.

Tāghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of *Ishāʿ* and *Fajr*.

Takhrīj: It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

Taqlīd: Blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: Notes about a reporter of *ḥadīth*.

Ṭawāf: The circumambulation of the *kaʿbah*.

Tawḥīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

ʿUlamāʿ: (singular: *ʿālim*) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

ʿUmrah: A visit to Makkah during which one performs the *ṭawāf* around the *Kaʿbah* and the *Saʿī* between *al-Şafā* and *al-Marwah*. It is called the lesser *Hajj*.

Uşūl: The fundamentals.

W

Wahyī: The revelation or inspiration of Allāh to His Prophets.

Waḥdah al-Wujūd: The belief that everything in existence is intact Allāh. This deviant belief is held by many *Şūfiyyah*.

Wakīl: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walimah: The wedding feast.

Waşīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wuḍū': An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: Perfect and absolute faith.

Yathrib: One of the names of al-Madīnah.

Z

Zakāt: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakāt al-Fitr: An obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īd al-Fitr*.

Zamzam: The sacred water inside the *ḥaram* (the grand mosque) at Makkah.

Zanādiqah: An atheist, a heretic.

OUR CALL TO THE UMMAH¹

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'fīl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the *Shari'ah*. 'Imrān Ibn Ḥusayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."²

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāḥibī (d.790H) - رحمه الله - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābī'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."³

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from

¹ This explanation of our call has been summarized from *Tarjumah Abī 'Abd al-Raḥmān Muqbil Ibn Hādī al-Wādī'i* (p. 135-142) of Muqbil Ibn Hādī with minor additions from other sources.

² Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghādādī.

³ Refer to *al-Muwāfiqāt* (2/79) of al-Shāḥibī.

His Messenger (صلى الله عليه وسلم). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. 'Abdullāh Ibn al-Mubārak (d.181H) - رَحْمَةُ اللَّهِ - said, "The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed."¹

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَكَ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.² 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'³

¹ Refer to *al-Jāmi' li-Akhlāq al-Rāwī* (2/159) of al-Suyūṭī.

² From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-'Allāmah 'Abd al-'Azīz Ibn Bāz, Shaykh 'Abd al-'Azīz Ibn 'Abdullāh Āl al-Shaykh, Shaykh 'Abdullāh Ibn 'Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

³ From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'¹

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'²

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

¹ From *Fiqh al-Wāqī'* (p. 49) of al-Albānī.

² From *Fiqh al-Wāqī'* (p. 51) of al-Albānī.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

[17]: Our *da'wah* and our *'aqidah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dinār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رحمه الله، "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."¹

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

These are glimpses into our *'aqidah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

¹ Refer to *al-Muḥaddīth al-Fāsil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.

The Precise
Verdicts
Regarding
Deviant
Methodologies

I have read these questions and answers that specifically address the call of these foreign methodologies, which have mixed truth with falsehood, and *Sunnah* with innovation. These calls have deceived many of the youth and confused them about matters. They have engulfed them in turmoil and tribulation, and they were in no need of any of this.

Some of the youth noticed this deception and trickery and so they attempted to get clarity about what was taking place at the time through these questions, which were posed in different settings, as pointed out in the introduction of the person who has written this book.

From the author's introduction



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